

France, and decided that a series of important measures must be taken immediately. The Sovereign, decided to replace the Governor de Mezy by Daniel Rémy de Courcelle who would be assisted by an Intendant, Jean Talon. Mazarin entrusted him with very large administrative and financial powers and went as far as asking him to establish a rapport between the Church and the civilian powers in Canada. Then the general lieutenant de Tracy arrived on June 30, 1665, the first of all these important dignitaries. A few days later, the first Regiment Carignan-Salières companies landed. In July, the Iroquois struck once more. By mid-August, Salières arrived with four more companies. The last four companies arrived in September.

Tracy sent Salières to construct forts at strategic places. A flotilla of canoes belonging to the Ohawas arrived in Montreal with a fur "cargo", then continued to Three Rivers where a company was posted. The news spread out very fast among the Indians, even the Iroquois. This series of measures contributed to change the face of the colony. Montreal and its 500 inhabitants would greatly benefit from this new situation. This is when the name Ville-Marie became Montreal.

In these difficult years of organization, Montreal ran into important debts. In business, the proportion of sums of money owed is very high. Of 40 persons studied, only 10 paid the complete sum required which ran from 100 to 5,600 livres; 14 persons made a cash deposit upon the transaction; this way Urbain Baudreau dit Graveline, a settler, paid 216 livres on a total of 266 and still owed 50 livres. Loans without interest was the general rule. The debt was due in a short time, generally from 12 to 18 months.

Urbain, like his contemporaries, learned to adapt to his new life. There was the winter,

which Montreal's geography demands, the Spring and its ice-packs, which were a continual threat on the island as well as the water level. Because of its location, many means of transportation were borrowed from the Indians, such as the snowshoes and the canoe. There were attire modifications; for instance the French shoes with high heels destroyed the bark of which canoes were made, so Indian shoes were needed. Like the Indians, the French switched from wool to fur. If we take a look at food, let's say that our ancestors adapted immediately to the corn culture as well as Indian meals. They learned how to make maple syrup, which is as delectable nowadays as it was then. Over all, they learned to make war and to survive the Indian attacks, because the threat was always there.

Montreal has always been a society with a strong religious mentality. Here the religious institutions occupy a more active part than anywhere else in Canada.

In conclusion, in the 1663 census, Urbain was registered as a bachelor of 30 years old, who did not know how to sign except for his name, was a settler and was originally from the province of Maine, in France. He also owned a piece of land which measured 30 acres.

Submitted by Denise Moineau



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reply. As was customary on those occasions, he concluded by expressing his love for his "children" and his concern for their welfare. The chiefs probably took some of these fine sentiments with a grain of salt, for most of them had undoubtedly seen enough governors come and go to know that these fine gentlemen were not in the habit of allowing the welfare of their "children" to stand in the way of France's strategic interests. For all that, the Indians had a certain affection for the French that they never had for the English because the French treated them with more tact and consideration – although our admiration for Gallic *bonhomie* should perhaps be tempered by the knowledge that the French needed Indian cooperation more than the English did. The very existence of the French colony rested not on farming as did the English colonies, but on the fur trade, which depended on Indian goodwill. This talent for getting along with the native people stood Bienville in good stead in Louisiana, when he managed to rally the tribes to the French side, even when it might have been in their own best interest to defect.

It goes without saying that the young man was proud of his French heritage, yet in every bone of his sturdy body he was very different from the native-born Frenchman. These second-generation Canadians, particularly those living in and around Montreal who were in constant association with the native people, were an entirely new breed. Tough, hardy, and self-reliant, they matched their Indian neighbors in courage and resourcefulness. Whereas a native Frenchman might live a lifetime without travelling beyond his own village, a Canadian thought nothing of venturing into the unknown in a flimsy canoe, living off the land on the way. What impressed newly arrived Frenchmen none too favorable was the Canadians' free and easy ways and their lack of respect for authority. This is not to say that there was no class system in the colony.

Members of seigneurial families like the Le Moynes enjoyed a certain social prestige as well as giving the colony its best officers.

As soon as it became obvious that these officers were far more effective in wilderness warfare than the French, the government encouraged young men of good family to enter the army. This they gladly did, for an officer was admired and respected. The procedure went something like this: a father or older brother took a youth in his mid-teens, or even younger, on a campaign as an aide or cadet. When the boy had gained enough experience on the job, the governor might put him in charge of a small war part of his own. Then if he wished to remain in the regular army he might become a lieutenant, or a captain, or a commander of a military post. The Le Moynes brothers followed this pattern. While he was still a child, Bienville saw one brother after another don his uniform and follow Longueuil, or Sérigny, or Iberville to war. In a few short years, death was horribly familiar to him. His brother Saint-Hélène, the best marksman in the colony, was mortally wounded in 1690 defending Quebec against an English colonial army headed by Sir William Phipps. The following year, the whole colony mourned the death of the first Bienville, killed while pursuing an Iroquois war party which had been ravaging the region around Montreal. Two years later, 18 year old Chateauguay, who was said to be "able to manage a ship by himself" was killed while taking part in Iberville's expedition against the English at Hudson Bay.

Bienville became a navy cadet at the age of twelve, and he saw his first combat as Iberville's aide in a campaign to expel English fishermen from their villages on the eastern coast of Newfoundland. It was a grueling initiation for the sixteen-year-old youth. Leaving Placentia, the French settlement on the western shore of the island on November 1, 1696, Iberville and his party of about 100 men set out

due east for Ferryland, sometimes trudging through woods and marshes, sometimes wading up to their waists through ice-cold rivers and streams. By the time they reached Ferryland, their provisions had run out, but they were lucky enough to find a dozen horses which they killed and ate. As they marched northward, conditions grew worse. Their baggage strapped to their backs, they plodded through deep snow until they were forced to stop and make snowshoes. More than once, a man missed his step and was almost buried in the snow; at other times sharp ice cut through the snowshoes. Nevertheless, the campaign was successful – if one may call the destruction and looting of fishing villages a success – as, one by one, all the settlements except Carbonnear and Bonavists fell to the French. As far as is known, it was on this campaign that Bienville played his first, albeit small, leadership role. He and two other officers led a small contingent across Trinity Bay to Random Sound, captured the settlements, and took forty prisoners.

Before Iberville could consolidate his conquest, he was ordered to set out for Hudson Bay with a fleet of five ships to recapture Port Nelson from the English. Toughened from his Newfoundland experience, Bienville accompanied his brother in the lead ship, the Pelican. An older brother, Sérigny, captained the *Profond*. The ships weighed anchor early in July. Sixteen days later they were dodging the ice-filled waters of Hudson Strait. As they edged their path through the ice floes, northern gales knifing through the air, the vessels were separated by dense fog, the Pelican in the lead. On September 5, the Pelican arrived in front of Port Nelson. A day went by without a sign of the other ships. At dawn the following day, three ships hove into view, but on closer inspection the vessels turned out to be English, not French. Caught between the fort and the three vessels, Iberville had to fight or surrender. He decided to do battle. Batteries were manned and the men took

their station, Bienville and another officer commanding the exposed upper deck. After a series of brilliant maneuvers that culminated in the sinking of one English ship and the capture of another, the English were routed from Port Nelson. In the engagement, Bienville received a wound which would plague him off and on for the rest of his life.

Leaving Sérigny in charge of Port Nelson, Iberville sailed to France, taking Bienville with him. This would be the last time either one of the brothers would see Canada again. To prevent a pre-emptive strike by the English, King Louis XIV had decided to establish a post on the banks of the Mississippi River, on the land claimed for France by explorer René-Robert Cavelier de La Salle in 1682. In fact, the English promoter Daniel Coxe was already preparing for just such an expedition. Spain was also making plans to thwart France by getting to the mouth of the Mississippi first. It was time for the French to get on the move, and Iberville was the ideal man to lead the venture. In true Le Moyne tradition, Iberville chose a brother to accompany him. At the age of eighteen, Bienville had met his destiny.



Excerpted from the book:

Bienville, Father of Louisiana

by Philomena Hauck

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(156 pages)

Cost: 10.00

'Founders of Old Mobile Society' organized

Submitted by Jay Higginbotham
Mobile, AL

After months and years of discussion and planning, the *Founders of Old Mobile Society* was formed in November 1999 in Mobile, Alabama.

The purpose of the society is to promote interest in historical and genealogical research and to help connect long-lost family members and friends.

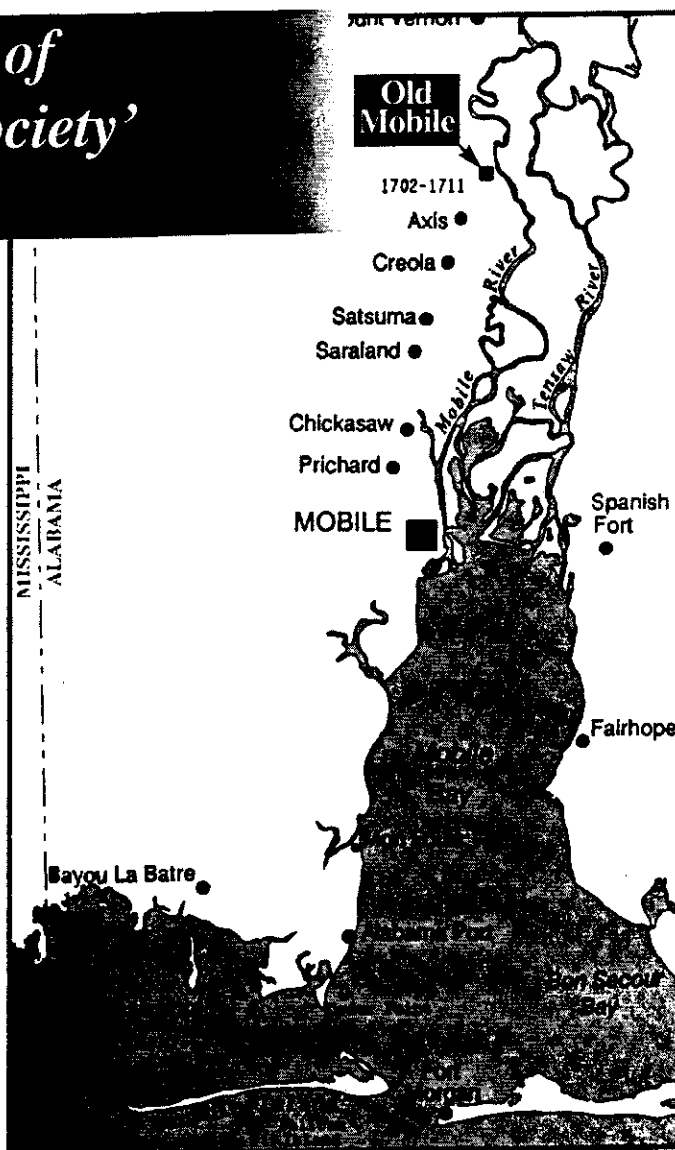
Numerous family reunions will be organized for the year 2002, in connection with Mobile's celebration of the Tricentennial of its founding in 1702 as the first capital of French Louisiana.

Prominent names of the founders with living descendants include the family names of Saucier, Graveline, Baudin, Alexandre, Minette, Rochon, Rivard, La Pointe, Chauvin and others. It also is likely that anyone with the names Ladnier, Bosarge and Ryan are connected to the founders.

Initial officers selected are Elizabeth Mayrose, President; Jeanne-Félicie Mercier, Vice-President, Villie Frugé Moore, Secretary; Carole Quail, treasurer, and Gloria Wier, Historian. The first general meeting of the Society will be at the Moorer Branch Public Library in Mobile on January 18, 2000 at 7:30 p.m.

Any proven descendant of any founder of Old Mobile who actually lived at the 27-mile Bluff capital town is eligible for membership in the Society. Dues are \$10.00 and members will receive certificates of admission, as well as newsletters and listing on the master roll of membership.

For more information, write to: Elizabeth Mayrose, President;
11 S. Monterey St., Mobile, AL 36604.



Another, Jean-Baptiste, arrived at Mobile, Alabama in 1699 and settled there until his death. Many of his descendants are now living in the area between Mobile and Biloxi, Mississippi, where they were recently honored by Senator Trent Lott, the Majority leader of the Senate and himself a resident of Biloxi.

Another, Joseph Graveline, from St. Louis, Missouri was a member of the Lewis & Clark Expedition in 1804 and in 1805, escorted Chief Ankedoucharo, an Arikara Indian from North Dakota, to Washington, D.C. where they met with President Thomas Jefferson.

Today we find Urbain's descendants all over the English-speaking world, even as far away as New Zealand and Australia; with them and many others, we correspond regularly.



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From the Research Director

Submitted by Tom Boudreau, Readsboro, VT

Now that the book is back from the printer, I'd like to take this opportunity to thank everyone who contributed in any way to its completion. Many, many people have helped to put these family groups together. This book will save future researchers hundreds of hours of research time and thousands of dollars in completing their family trees. And it will become, we hope, a family heirloom to be shared with children and grandchildren.

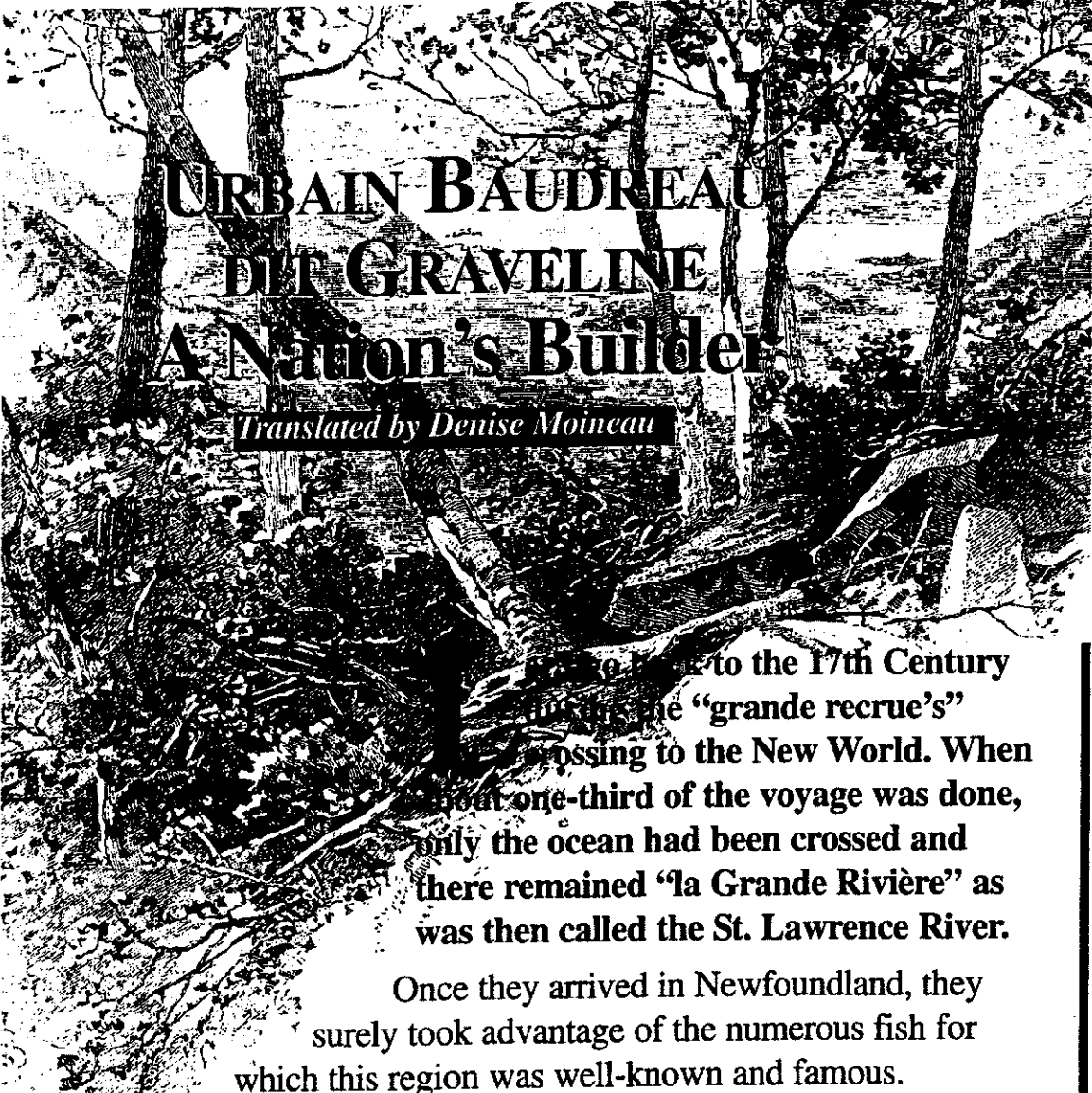
One question that has already come up is, "why isn't so-and-so's death (or birth or marriage) date in the book?" Well, there is no easy answer to that question but several possibilities exist. One is that we just don't have it. As I've said many times, this is not a complete record, it is an on-going process. The plan is to continue the research and update the book at some time in the future. Another possibility is that in the final editing it was overlooked. Normand and I tried to combine our individual researches of over 8000 names and countless vital records, while trying to overcome the barriers of two countries, two languages and two different computer systems. So, it is entirely possible that we missed something. A third possibility is that the information you sent arrived too late to be included. We had to stop adding new information at some point in order to prepare the index and to get the book formatted for the printer.

On another matter, I've been asked on several occasions to comment on **Mathurine Juillet's** age at the time of her marriage to Urbain. Many people believe that it is a misprint or some kind of error that she was only 13 years old. No, it is not an error. Mathurine was born in Montreal on December 31, 1651 which made her almost 14 years old at the time of her marriage in October of 1664. This was quite common during this period.

Marriages, at this time, were regulated by the state and the church. The custom and law of that time called for the groom to be at least fourteen years of age to enter into a contract for marriage. The girl needed to be at least twelve. In both cases they needed to have the permission of their parents to marry; the boy until he was thirty (!) and the girls (even a widow) until the age of twenty-five.

FROM THE MAILBAG: I received an e-mail from Joe Dupuis of Albuquerque, New Mexico. He was interested in learning more about his family. He happens to be a descendant of **Cyrille Beaudreau** of Spencer, Massachusetts, who was my great-great-grandfather's brother. Quite another coincidence. We're going to be working together to "dig out" the rest of the related families.

Debbie Leser is a descendant of **Samuel Graveline** of Burlington, Vermont. Her ancestors settled in Milfrord, Connecticut, Gardner, Massachusetts and Providence, Rhode Island. She is trying to complete her ancestry as well.



URBAIN BAUDREAU DIT GRAVELINE A Nation's Builder

Translated by Denise Moineau

Take us back to the 17th Century
during the "grande recrue's"
crossing to the New World. When
about one-third of the voyage was done,
only the ocean had been crossed and
there remained "la Grande Rivière" as
was then called the St. Lawrence River.

Once they arrived in Newfoundland, they
surely took advantage of the numerous fish for
which this region was well-known and famous.

Afterwards the vessel entered the St. Lawrence and what can be
seen? Water, more water and only water until Cap Tourmente and its
surroundings where, on both sides, the north and south shores can be
seen. Only trees and forests were visible with few clearings upon arrival
at Quebec city.

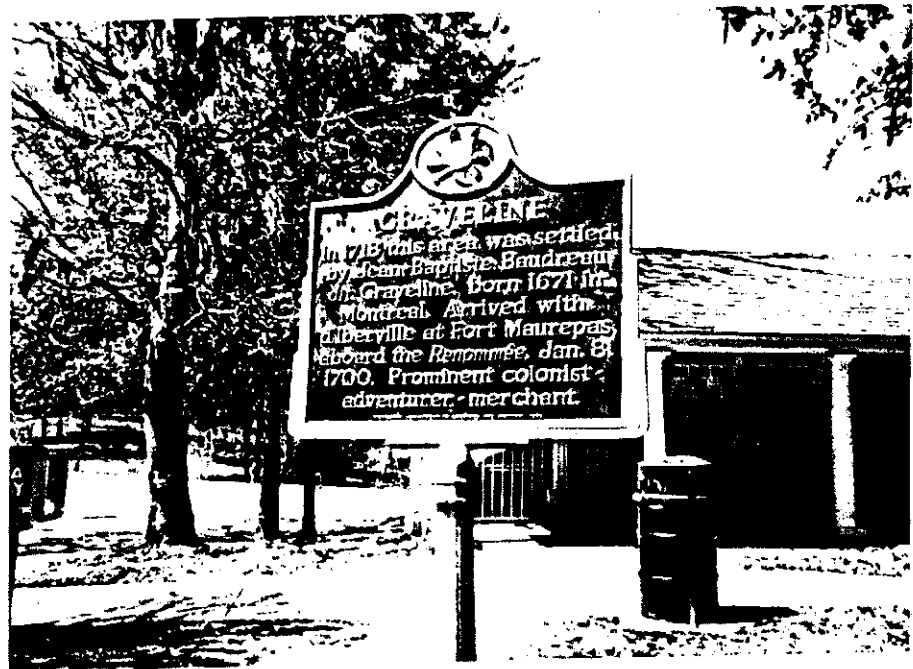
In the summer, insects such as mosquitoes, black flies etc. simply
assailed the inhabitants because of the numerous trees and water. The
new Canadians would have to adapt to many other problems.

continued on page 20

Beaudreau

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The Baudreau Family

Jean Baptiste Baudreau Graveline Prominent Ancestor to Gulf Coast Descendants and an earliest Colonial of Louisiana

by Rev. Brother Jerome Lepré

Jean Baptiste Baudreau dit Graveline was baptized in Montreal on 18 May 1671, the son of Urbain and Mathurine Juillet. Little did those attending this baptism realize what an important part Jean Baptiste would play in the settlement of the Biloxi-Pascagoula area, in fact in the whole Louisiana colony. As will be seen, he was undaunted in his efforts to personally succeed in his business ventures. Yet, he saw to it that these same successes would also redound to the benefit of the colony.

ABOUT THE AUTHOR

Editor's note:

We are fortunate to have this article by Brother Jerome Lepré because it links together various articles written on this subject in the past. For the unfamiliar reader, it provides an easy comprehension due to its general overview and summary of important historical events, especially for the relatives and the hundreds of thousands of descendants of the fascinating Jean Baptiste Baudreau Graveline, Sr.

Jean Baptiste descended from two rather ancient families, the Baudreaus and the Juillots. His penchant for travel and business seem to have been inherited from his grandfather and his Dad, for they forsook their own native country to begin a new life in New France, something he did in Louisiana.

Blaise Juillet was born in Avignon, France, a beautiful area in Provence, through which flows the Rhone River. It was the former seat of government for the French

Popes during the previous century and a half. The large papal buildings still standing attest to the importance of that period in French history. Blaise was baptized on 26 February 1611 in the church of St. Agricole, which still stands in the city center.

On 26 February 1611, I baptized Blaise, son of

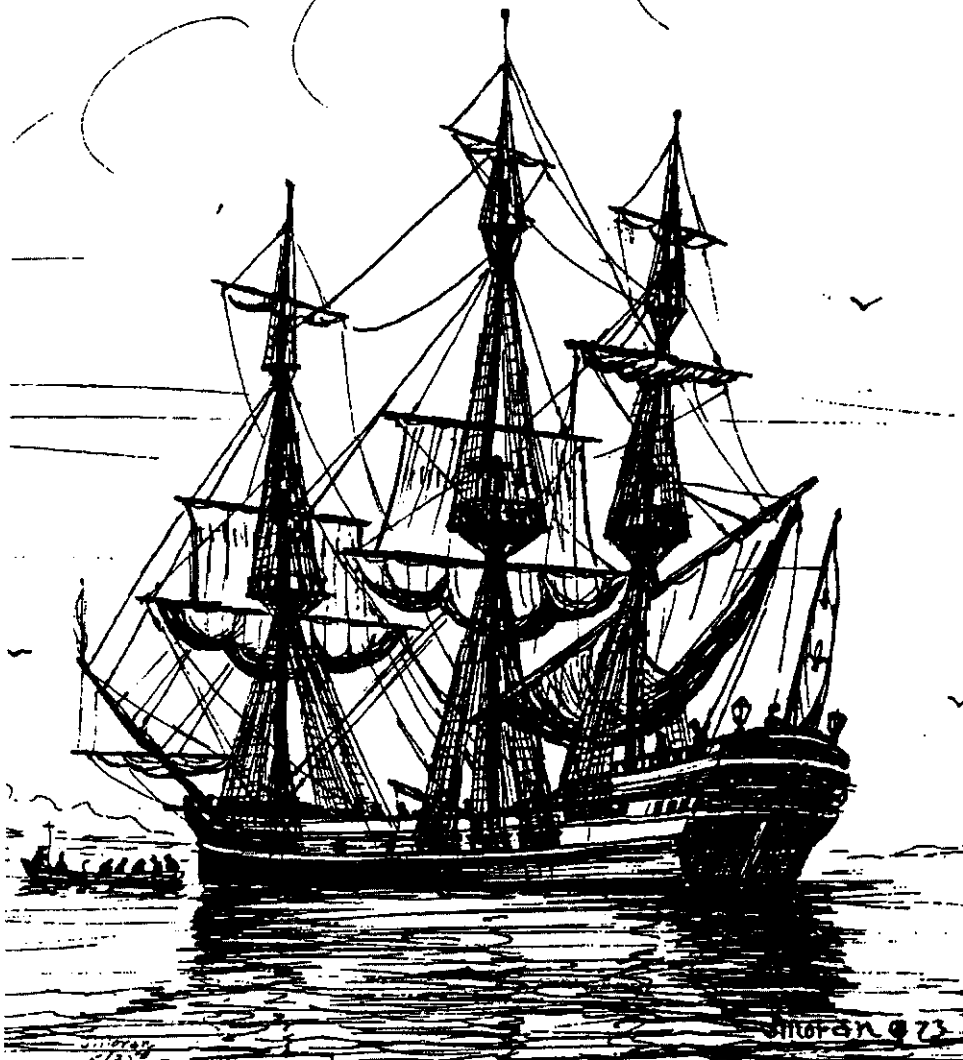
Master Jean Juillet and Gabriela Barbarino. Godparents are Blaise, Master, and Catherine Bandeto. In witness whereof.
Rev. Curate

His father and mother, Jean and Gabrielle Barbarin were married in another old Avignon church two years earlier on 18 June 1609, that of St. Symphorien.

On 18 June 1609, after the publication of the three banns, were joined in matrimony Jean Juillet and Gabriela Barbarino. Witnesses were Jean Labritio and Jeanne Pichrat. In witness whereof.
Rev. Scuderius, Curate

Blaise would grow up in the town, a rather quaint town of seventeenth century France. The author was fortunate to visit both churches and eventually obtained the two documents above.

In 1644 at the age of thirty-three Blaise set out for the New World. Before leaving LaRochelle, Blaise hired himself out as a woodcutter for a period of three years at an annual salary of seventy-five pounds. His passage to and from the New World were also included in the deal. He apparently had begun to love the area for when an eleven-year period was over, he accepted a concession at Ville Marie, the original name of Montreal, title for which was eventually given him in 1650. In the year following, his resolution to remain in New France, Blaise married Antoinette Liercourt who had come to New France from the city of Beauvais. As in many cases with old documents, their marriage record has long since disappeared. The marriage contract is



Sieur d'Iberville's ship *Marin* entering Biloxi Bay in 1699, rendered by the artist J. Moran.
Jean Baptiste Baudreau Graveline was aboard one of d'Iberville's vessels landing on the Mississippi Gulf coast.

Courtesy of Randall Ladnier, Sarasota, Florida

extant in the minutes of the Notary Ameau of Canada for the year 1651. Her parents were Phillippe and Jeanne Patin. According to Census records, Antoinette was seventeen years old when she married Blaise, who was forty. They were the parents of four children.

Mathurine	b. 31 Dec. 1651	m. Urbain Baudreau-Graveline
Marie	b. 25 Nov. 1653	m. Pierre Lecuyer
Charles	b. 18 May 1656	m. Catherine Saintard
Louis	b. 11 Oct. 1658	m. Catherine Celle

Inasmuch as Blaise lived at Ville Marie, he participated in its varied activities while rearing his family.

In a land where some natives were hostile to whites,

the colonists at Ville Marie were constantly reminded of that fact by attacks on the defense forces or on those who ventured too far into the woods. The Iroquois in particular were a warlike group. But because of the excellent leadership of General de Maisonneuve, the small but determined group of colonists was able to withstand the assaults of the Indians. Added to the loss of men in these assaults were the numbers of women who died. The severe winters of the region were most difficult for even these hardy pioneers.

In time a decision was made to deal with the Indian problem. The leader, Maisonneuve, gathered about him a small band of strong young unmarried men who volunteered to carry the war against the Iroquois to their own turf. One of the volunteers was Blaise Juillet, despite the fact that he had four children. The decision must have been difficult for Antoinette. Regardless, the brave group, after having received the sacraments, departed by canoe on the St. Laurence River on 19 April 1660.

On their way to the Iroquois, they were attacked by those Indians dashing out of the woods on Nun's Island. In this attack Blaise and two others were jumped on and killed. Inasmuch as there is no extant account of the action, it must be presumed that the Indians wreaked vengeance on their bodies. The small band who survived held prayer service for the men. Blaise's body was never recovered. Needless to say, he remains as one of the heroes of Ville Marie. For to him and his companions, as well as those who followed, the city of Montreal owes its existence. Antoinette remarried on 30 June 1660 to Hugues Picard.

The Baudreau family originated in the town of Clermont, about one hundred fifty miles southwest of Paris.

This small town remains substantially as it was in the days of Urbain Baudreau who was born (circa 1631) and reared within its confines. But then as now, there is not much to lure its young to remain there. In this light one can understand why Urbain left for New France. The void between rich and poor was too great. And a better chance for a prosperous living could be gained elsewhere.

Because of the persistent attacks by the Iroquois from the 1640's, there was a constant recruitment for the colony. It was in one of these recruiting forays by the Governor and others in 1653 that Urbain joined the group. He was about 22 years old at the time and probably anxious to leave Clermont. Many of his local countrymen joined him in coming to New France. They were to help put the colony on a sound basis by practicing a trade and successfully countering the Iroquois attacks. Of the 103 who came in 1653 on the "St. Nicholas," there were represented 25 trades and professions.

In the autumn of 1662 there were rumors of attacks to come from the Indian tribes. To be well prepared for the possibility of attacks, Maisonneuve, the Governor, asked for every able bodied man to join one of the several squads of seven men and to elect one among them as Corporal of the Squad. Urbain was elected Corporal of his squad. These troops were called the Holy Family Militia. Despite several deaths at the hands of the Indians, these squads of dedicated men truly set the stage for the evolution from Ville Marie to Montreal.

Inasmuch as Urbain was single when he left France, he remained so until 20 October 1664, when he took as his bride Mathurine Juillet, daughter of Blaise and Antoinette de Liercourt. Their marriage is recorded in the Canadian Archives.

His first home was built on what is present day Montreal near Notre Dame Street on two lots which he had purchased in 1687. In another purchase in 1689 in the St. Francis area, he built another home, where he moved his family. Since this land was further out, he made best use of it in farming. In a later purchase of property from Mr. de Hautmesnil, again near Notre Dame Street, Urbain made use of the property then sold it to Pierre Ducharme, his son-in-law.

Inasmuch as the company which was in charge of the settlement of Ville Marie had asked married couples to have as many children as God would give them, so as to insure the continuity of the colony, Urbain and Mathurine had a rather large family, the members of which follow:

Gabriel bp. 24 July 1666

Marie Ursule bp. 8 Dec.
Jean Baptiste bp. 18 May 1671
Elizabeth bp. 3 May 1673
Marie Anne bp. 29 Aug.
Paul bp. 19 May 1682
Marie Madeleine bp. 19 June 1686
Jean bp. 13 June 1690

Jean Baptiste Baudreau dit Graveline, the third child of Urbain and Mathurine, grew up in the family home in Montreal. Like many of the other young men his age, he became interested in the water and its eventual travel and adventure. After spending some years with his family, he joined a group of Canadians, led by Pierre Le Moyne d'Iberville, who were to be the first permanent settlers of the Louisiana territory on the Gulf Coast. One of the objectives of this group was to find the Mississippi river and claim by settlement the whole area.

Securing the whole area was quite an undertaking, but it was accomplished by these hardy men. Their first settlement in the Biloxi-Ocean Springs area was at Biloxi Bay. The Old Fort at Ocean Springs provided some protection for the men who were left there by Iberville. After a two-year stay in the Biloxi area, Iberville moved to a new location at Mobile, Alabama. Graveline and others followed.

It was after Jean Baptiste had received several large grants of land in the Pascagoula area that he decided to get involved in farming. He owned thousands of acres by grant west of the Pascagoula River. Here he had a large home, some slaves, cattle and several boats. Inasmuch as he could see that there was a good living in farming, though not a good fortune, this is what he did in a limited way until he went blind, sometime in the 1750's.

Graveline was the energetic type. He was not lazy. When he found himself in means, after a few short years, he began to travel, trade and raise cattle. All of these activities made of Jean Baptiste a wealthy, yet respected, colonial. His knowledge of the Indians would enable him to extend his financial dealings with the tribes. Naturally, the strength of farming would fade and be continued on a limited scale.

Besides the Indians, Jean Baptiste found ways of dealing with the Spaniards, not too far away on the gulf Coast at Pensacola. This plus the possibility of dealing in minerals would help Baudreau increase his holdings. Or so he thought.

Being enthusiastic about the possibilities in furs, Graveline purchased a boat on a trip to France, the "Mar-

guerite," and invited his brother Gabriel to come get involved. Gabriel came but his stay was cut short when he found out that his brother had to sell the "Marguerite."

By 1714 Jean Baptiste had settled on Dauphin Island, off the coast of present day Mobile Alabama, where he began a cattle industry and lived well in a new home on the island.

About 1709 Jean Baptiste had two children by a woman named Suzanne. It is said that she was from France, but given the exact records usually found in France, she should have a surname. It is the author's point of view that she was an Indian, and probably the one who bore Jean Baptiste, Jr., and perhaps Magdeleine. On the son's marriage, it is said that her name was Suzanne from LaRochele. It is quite possible that Jean Baptiste, Jr.'s sister, Magdeleine, was born of another Indian, unnamed as we shall see. Magdeleine became the mother of a large descendancy on the Gulf Coast. Jean Baptiste, Sr. was constrained to marry his son's mother so as to legitimize him in the eyes of the law.

In the meantime between 1710-1720, Jean Baptiste had become quite prosperous. His home became the West Pascagoula area, west of Mobile and on the Coast, where he remained until his death. In a all Jean Baptiste married three times. The last marriage was not a successful one and was complicated by the fact that Jean Baptiste has lost his sight.

Jean Baptiste's later years were hard on him, not only because of the blindness but because of the dissolute life of his son. Despite the fact that Jean Baptiste Jr. had a wife of his own, he took up with Henriette Huet, and it seems had several children with her. Later he led or participated in an insurrection. On being caught, he was brought to new Orleans where with a guilty verdict, he was broken on the wheel. This made his father's retirement a torture.

The last known will made by Jean Baptiste Baudreau dit Graveline was found in the National Archives in Washington among papers accumulated to study the succession to his huge land holdings, made in 1814. The date of the will is 16 September 1750, some years before his death. It is interesting to note that from other sources Jean Baptiste had gone blind in his later years. This fact and the natural love of a father for his son may have caused him to write a later will, but no such will has come to light. Throughout this will there is a fundamental love for his son, despite this final determination to disinherit him. The old man seems to have endured so much suffering yet gave the son countless chances to change.

This sixteenth day of September, on thousand seven hundred and fifty, before the royal Notary of the Province of Louisiana, dwelling in New Orleans and in presence of the undersigned witnesses, there personally appeared John Baptiste Baudreaux dit Graveline, generally residing at a place called La Belle Fontaine at Old Beloxy. He has declared and said that he has come here expressly to arrange and finally adjust his affairs, temporal as well as spiritual.

He appeared to us today at nine o'clock in the morning in good health, enjoying sound mind and memory. He is of a very advanced age, and, fearing to be overtaken by death and remote from all assistance, he wishes to put in order a sufficient portion of his worldly affairs, whilst he is of sound mind. He says and declares to us that he was born in Montreal, Canada, and that he came to this colony with Mr. Iberville. He says that he believes that out of a hundred who came with him, he is the only living person.

He states that he had carnal communication with a squaw of the Indian Nation (a daughter of a great chief) and had a son, who is about thirty years of age at the present time. It is this consideration which compelled him to marry the said squaw in presence of our Mother, the Roman Catholic and Apostolic Church, acting the part of a true Christian with the intention of doing good toward his son, John Boudreaux.

The severe language and bad conduct which his son has shown him puts him under the necessity of disinheriting him. The son attempted taking his life many times by putting his fist upon his father's throat, threatening to kill him along with other threats, calling him an old "Buggar" and daily seeking his destruction. His whole aim tends toward his father's ruin, as always. He has rendered his father considerable injury, and he is vexed to see him yet on this earth able to enjoy and consume some of the little property which remains out of his holdings, property which he barely saved.

He says that he has a godson named John Baptist Brasillier, son of Jean Baptist Brasillier, who assists him in all his necessities and aids him in everything, without whom he would undergo a miserable death. He has no other recourse than to stay with his godson, because his unfortunate son never comes to his house but to pillage and threaten his life, compelling him this day (not wishing to place his unfortunate son in the hands of justice, as he could do) to abjure him as his son. He wishes and desires that the said Brasillier, Jr., his godson, be and remain his general legatee and enjoy generally all his property, that he may have in this colony or elsewhere, without, for sufficient reasons, the said Boudreaux, interfering in any matter whatsoever;

looking upon him as a miserable wretch, who does not deserve all the property that he has accumulated for his son since the son came into the world, no more than his wife, who has ill-treated him and does daily abuse him when she has an opportunity to do so. Both of them are unnatural and without any sentiment of Christianity.

This instrument breaks and annuls all other wills and codicils that he may have made prior to this one. He wishes and desires that the present one only remain in force, notwithstanding the want of formality, which might be required in regard to the disinheritance of John Beaudreaux. He wishes for this reason that the present instrument be, in this place, a declaration of justice to the repugnance he feels in letting the said son perish. He leaves it, moreover, to God, the Almighty Father, to punish him according to his merits. If Divine Providence does not touch his conscience, he will beseech the Lord to be please to convert him, without which he will despair of his coming to a good end.

Since he has before made some gifts in writing, he declares them null and void, that it was an act of weakness on his part to sign deeds of gift. He desires that only the present instrument remain to be executed according to its form and tenor, not regarding from henceforth the said John Boudreaux, any more than his wife and their children, as but a degenerate race, having never merited any of the attentions which he paid to them, Their names up to the present day only tended to his total ruin by the frequent pillage they made of his house and from which they never profited. This was occasioned by their great dissipation, especially Beaudreaux's, who is confirmed in every vice, in all sorts of debauchery, which is well known, unfortunately, by the whole colony.

Graveline begs, also, of his general legatee, in whose favor he bequeaths his property at his death, to pray to God for the repose of his soul, which he leaves to his prudence and generosity. He knows his goodness, which he has said and repeated after several amendments, without wishing to increase or diminish anything, it being his last will and testament.

LeNormand, Sheriff, witness, here dwelling, has read this paper and understood that it is Boudreaux's last will, without making any alteration in it. He signed it as well as Beaudreaux.

Renner, Notary

Chantalou
Lernormant
Baudrau

Magdelaine, Jean Baptiste's daughter, a direct ancestor of the Fountain family, must have remained with her mother

in her early years, for there is no account of her baptism in the well-kept records of the Mobile Cathedral. The first we hear of her is at the time of her wedding to Pierre Paquet in August, 1726. She was probable born between 1708-1711. (Mob., MB 1, page 6)

On 26 august 1726, after having published one bann and having given dispensation for the two additional banns, between Pierre paquet, son of the deceased Pierre Paquet and Martha Coular, resident of Fort Condé at Mobile, and Magdeleine, the natural daughter of Jean Baptiste Baudrau dit Graveline, resident on the Pascagoula River, belonging to this parish, and an Indian, I, a Capuchin Apostolic Missionary Priest, in my function as Pastor of Mobile, in the Province of Louisiana, have veiled and received their mutual consent and have given them the nuptial blessing in the home of the said Baudrau dit Graveline, and was brought there for this purpose. In the presence of the undersigned witnesses, with me they made their mark.

Signed: Father Matthias, Capuchin

Bigorny

EtienneFievre

+ Rene Labourdin

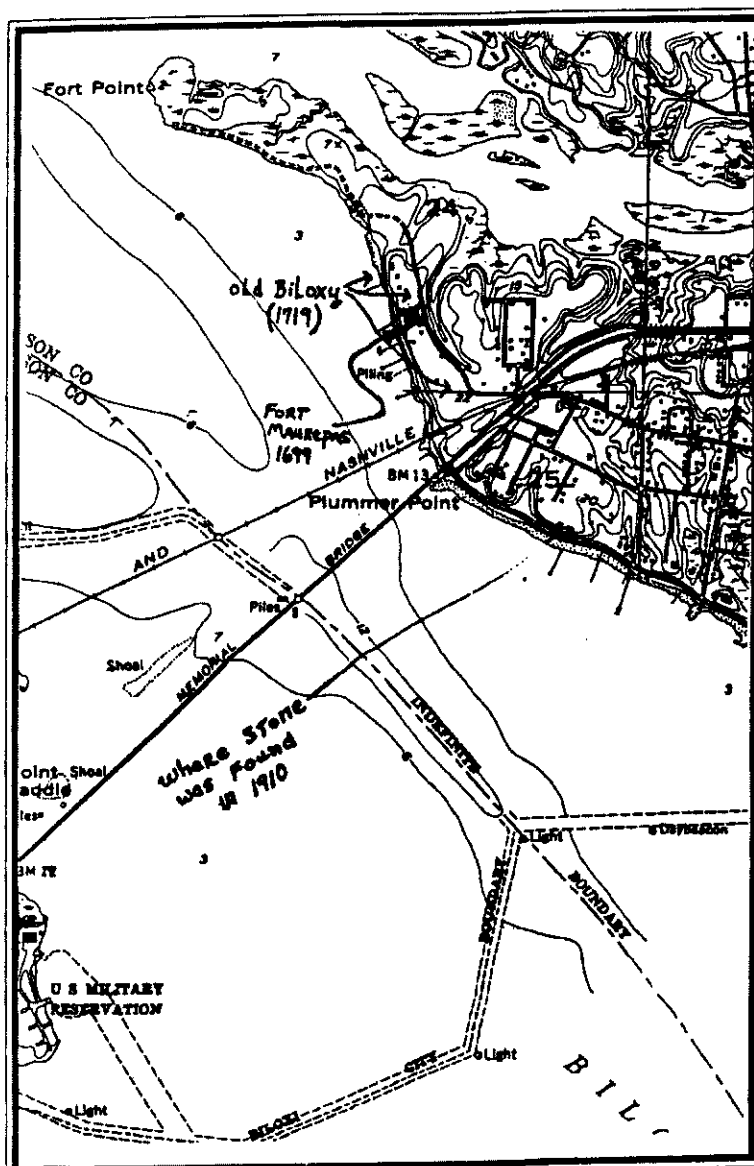
+ Michel Paquet (uncle)

Pierre Paquet was the son of Pierre and Martha Coular. The elder Pierre originated in France, the city of Angers. He seems to have emigrated to Mobile in the first decade of the 1700's and settled very near Fort Louis, the heart of old Mobile. He was a tailor and practiced his profession there. Martha Coular rests in obscurity. Nothing is known of her. However, it is highly likely that Pierre met her in Canada, married there, then came to the Colony of Louisiana. Pierre and his son were called on in several instances to be godfather to several children, as one can see in the Mobile Cathedral Archives.

While on a business trip to new Orleans, Pierre, Sr., died there in 1726. Pierre, his son, went to New Orleans to take care of the burial and then returned to Mobile for his marriage two weeks later.

The marriage record indicates clearly that Magdeleine was Jean Baptiste Baudrau's daughter, and, that he seems more than happy to recognize her as his daughter, even to bringing the priest at his home in Pascagoula for the ceremony. In those days, marriages took place all over the Coast. And this on involved a particularly well-to-do plantation owner and a person of some importance in the Colony. There is no mention in the record of the mother of Magdelaine, except that Magdelaine was the daughter of Jean Baptiste "and an Indian."

The Indian connection in this family and their descen-



Map of Fort Maurepas and Old Biloxi
courtesy of Jay Higginbotham

From Canada, the first colonists arrived on the Mississippi Gulf Coast on February 10, 1699. A small squadron of five vessels, flying a royal navy blue banner with a field of golden fleur-de-lys under the leadership of the valiant Pierre Lemoyne d'Iberville set foot three days later on the Mississippi mainland. They began their search for a homeland, with Jean Baptiste Baudreau dit Graveline among them.

Days later a party entered the Biloxi Bay, named in honor of the Indians who were found there, and satisfied with what they saw- they selected their site. By the sixth of May the first fort of Louisiana ready to be occupied. Overlooking Biloxi Bay, Fort Maurepas became the first French colonial headquarters south of Montreal.

dants is still a source of strong, animated discussion among descendants of Martha and her sister, Marianne. This connection and its many ramifications have been explained in another article by the author in the November, 1980 issue of the Journal of Mississippi History, Vol. XLIII, No. 4 pp. 362-376, entitled "The Indian Connection Among Gulf Coast Families."

Pierre and Magdelaine made their home in Mobile on the Bay. Born to this marriage was Martha. In a liaison with Alexander St. Martin (Chenet) she bore three other children: Francois, Marie Anne and Magdelaine.

Of these children, Marianne would marry Nicolas Ladner, son of Christian Ladner and Marie Barbe Brunel (Brunet?) of the Pascagoula area. Marianne's granddaughter, Julianne Ladner, would become the wife of Francois Fontaine.

Jean Baptiste Baudreau Graveline is said to have died in 1762 at the age of 91, though there is no extant document to validate this date. In any event, he was a man far beyond his days in his ideas of commerce, cattle breeding and shipping. His contributions to the early colonization of the Louisiana colony are of great magnitude, particularly in the many descendants he has left to posterity.

(Much of the foregoing material was gleaned from several well written articles in "The Descendants," a periodical published by the Urbain Graveline Genealogical Association, Inc., of Palmer, Massachusetts. The articles of greatest use were "Our French Ancestors Come to North America" by Robert Graveline, Vol. 8, #2 and Vol. 8, #1; "Jean Baptiste Baudreau dit Graveline - A Remarkable Man." by Mary Louise Adkinson, Vol. 6, #1; "Urbain Baudreau Graveline and the Holy Family Militia at Montreal," by Sr. Emilia Chicoine, C.N.D. Vol. 8, #1; "A Tour of Graveline history in France" by Robert Graveline.



14

Another branch on the Baudreau-Graveline family tree

BAPTISTE

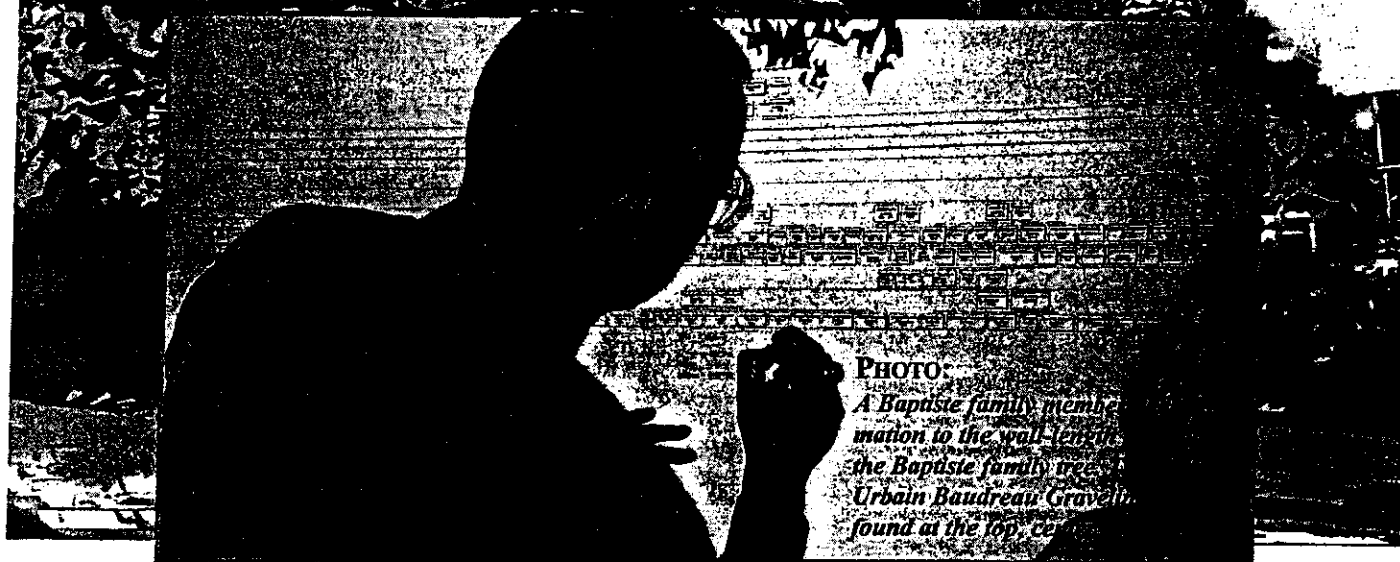


PHOTO:

A Baptiste family member
points to the wall-length
genealogical chart of the
Baptiste family, tracing
Urbain Baudreau-Graveline
found at the top, center.

Creole Jean-Baptiste Graveline Baudreau was the stuff of legend. There are several historical accounts of his bravery, his close relationships to the southeastern Indians, and his cruel and unjust death. More recently, his life has been documented by researcher Randall Ladnier and romanticized by Eloise Genest in her novel, *The Passions of Princes*. He was the son of Jean-Baptiste Baudreau dit Graveline, who travelled to the Mississippi gulf coast with Iberville to become one of the founding citizens of Mobile, Alabama.

He was also the grandson of Urbain Baudreau Graveline, whose name appeared at the top of a genealogical banner, an enlarged GEDCOM file, that spanned the length of a room which held over one hundred descendants on a beautiful March day in Mobile.

But Urbain's descendants, gathered on that March day in 2002, did not carry the name Baudreau or Graveline. They were *Baptistes*, descended from Pierre Baptiste, the patriarch of the Baptiste Family of Mobile County. And they'd recently learned of a discovery made just months ago—that Pierre Baptiste, their ancestor, was the son of Jean-Baptiste Baudreau.

The rebellious Jean-Baptiste Baudreau's passionate liason with a French colonial girl, Henriette Huet, had produced two children. One was a boy, Pierre; and the other a girl named Julie.

Thanks to the research efforts of Barbara Jean Martindale and Deborah L. Strahan, and with the help of Sade Cutchen and Randall Ladnier, the missing puzzle pieces were found and, at last, put into place.

Barbara Jean McNamara of Germantown, Tennessee, has researched her *Baptiste* family roots for years. She credits Sade Cutchen of Spanish Fort, Alabama, with recently helping to find the link to Jean-Baptiste Baudreau Graveline. She says: "Her help was the Hand of Providence and no small miracle!"

No Small Miracle!

*Written by Barbara Jean McNamara,
Germantown, Tennessee*

In November 2000, I was making plans to go to Mobile for the Thanksgiving holiday. About two weeks prior to my leaving, "out of the blue" I received an email from Sade (Cutchen) responding to my query about Pierre Baptiste and the Baudreau connection in a periodical she received. The amazing fact is that I did not send a query to any magazine!! I frequently posted queries to message boards (Rootsweb, etc.), but had not submitted any queries to a publication.

Sade told me that she had put her genealogy work aside for a period of years, but somehow felt she should get in touch with me and respond to my query. When I told her I lived in Tennessee, but was going to Mobile to do some research, I discovered she lived at Spanish Fort, across the Bay from Mobile!

I had one day (Saturday) for library research and Sade met me there that morning. Among a car trunk full of records, she brought with her a more detailed Index of the Records of the Superior Council of Louisiana than was available at the Library. With her help, we pulled volumes of The Louisiana Historical Quarterly searching any references to Baudreau, Huet, Riout (Rivouet). It was through this detailed Index that we found the documentation that Jean Baptiste Baudreau II was the father of Henriette's two children, Julie and Pierre. Baudreau's father, Jean Baptiste Baudreau de Graveline, had petitioned the New Orleans Superior Council on a

PHOTO, Barbara Jean McNamara holding the portrait of Noel Pierre Baptiste, great-grandson of Pierre Baptiste.

Noel was born 24 aug 1846 in Mobile Co; d. 16 Apr 1897 in Mobile. He was the only son of Jacob Pierre Bateaste Jr. and wife, Nancy Alexander.



number of occasions regarding his son. It was this grandfather's petition in April 1747 for a pension (support) for Henriette and her two children that revealed Jean Baptiste was indeed the father.

We already had the proof that Henriette was Pierre's mother through his 1792 claim to the Bayou la Batre plantation as the "sole heir" of the Widow Huet, his grandmother. It was the connection to Baudreau that we needed to nail down. This came to us through Sade's miraculous contact with me just days before I was to go to Mobile. She could have lived anywhere in the world, but it "so happened" that she was only a few miles away from the Mobile library!!

As Sade and I have often discussed since, neither of us believes in coincidences! Everything happens for a reason and by the Hand of God. I certainly believe that He guided Sade to us at the exact moment in time when we needed to establish Pierre's heritage. Miracle? Yes, indeed!!

We are so thankful for the opportunity of getting to know Sade, and we shall be eternally grateful for her assistance in our quest to establish Pierre Baptiste's proper place in history.



PHOTO, Three researchers of the history of Pierre Baptiste:

On the right is Randall Ladrner whose manuscript, Jean Baptiste and Henriette, A Creole Tragedy, first brought to light the romantic involvement between the young French maiden, Marie Henriette Huet, and her lover, Jean Baptiste Baudreau II.

The two ladies are family researchers who have worked for the past two years to document the history of Pierre Baptiste.

On the left is Barbara Jean McNamara, 4g-granddaughter of Pierre Baptiste.

In the middle is Deborah Strahan, wife of Lamont Strahan (4g-grandson of Pierre Baptiste).

Pierre Baptiste, continued from page 15
of suspense, romance and intrigue.

Pierre's adolescent years were probably spent on his grandmother's large plantation on the east side of the River Derbanne (Bayou la Batre River). As a small boy, he must have spent endless hours on the plantation's beachfront overlooking the sparkling blue waters of the bay (Portersville Bay) or perched among the massive outstretched limbs of the ancient live oak at the river's eastern edge, eagerly on look-out for pirate ships sailing up the river from the bay. This old live oak stands today a lonely sentinel, battered by centuries of storms and minus many of its massive branches, marking the site of the Huet plantation home.

Marie Henriette Huet was a young mother with two children, Julie Baptiste and Pierre Baptiste, both fathered by Jean Baptiste Baudreau II. These children most likely were born on her family's plantation at Bayou la Batre. The children used the surname BAPTISTE (which was their father's middle name), although on occasion they used their mother's HUET surname. The petition by Jean Baptiste Baudreau de Graveline was granted in April 1747 by Louboey, the commandant at Mobile, to award Henriette a pension (child support) for the children fathered by his son. This act of "well-placed charity and the compromises" nec-

essary to grant it was of such extraordinary importance as to warrant comment by Pierre de Rigaud de Vaudreuil (Royal Governor of the French Province of Louisiana from 1743-1753) within The Vaudreuil Papers. The generous pension by the children's grandfather provided support for Henriette's children and enabled her to secure their education. The Ursuline Convent boarding school had recently been established in New Orleans and proper young ladies of the Gulf Coast colonies soon began to attend. It is possible that Julie boarded at Ursuline to acquire her education. As was the custom of that era, the young men were educated at home by the priests and this enabled Pierre to remain at the plantation. The graceful script handwriting of both Pierre and Julie on numerous documents indicates they received the finest education provided in those days.

Young men in this colony matured very quickly. The extreme hardships facing the early settlers left scant time for leisure. By 1761, with his sister Julie married to Jacques Milon and settled into married life in New Orleans, young Pierre's attention was focused on managing the plantation for his grandmother, the Widow Huet. His mother, Henriette, had married in 1748 to Jean Baptiste Bidault, a churchwarden; however, her marriage was a short one as she was soon widowed. Pierre grew to man-

continued on page 18

Seated:

Missouri Bateas, daughter of Pierre Baptiste, and daughter of Jacob Pierre Baptiste and Nancy Alexander. Standing is Alice Roberts, Missouri's youngest daughter. The boy is son, born in 1911. He died last year.



Pierre Baptiste, continued from page 17

hood as a trader, dealing with local merchants as well as ship captains in New Orleans, and managing the plantation's farmland and herds of cattle. His fair and honest trading was much appreciated not only by the colonists, but also by the Native American inhabitants of the area who had held his father in high esteem.

With the fortitude of his French-Canadian ancestry coursing through his blood, Pierre faced daily struggles to simply survive in this primitive land. He was embroiled in the many changes of governments from French, to British, to Spanish, and eventually American control. Each foreign occupation meant Pierre had to re-establish his identity and ownership of his properties.

During the British occupation of Mobile, the French settlers were required to pledge their allegiance to King George III in order to retain their land. Many opted to leave and moved to New Orleans; however, Pierre and his mother, Henriette, remained and on October 2, 1764, signed the allegiance in order to retain ownership of the Huet plantation.

Pierre's grandmother, Widow Perrine Huet, died the 28th of November 1767 in Mobile, and a scant two years later Pierre's mother, Marie Henriette Huet Bidault, died on the 9th of February 1770. At the age of 25, Pierre Baptiste became the sole heir to one of the most desirable plantation properties in southern Mobile County.

It was during his youth that Pierre met his future wife, Marguerite Jacob. The Huet plantation bordered on Bayou Hamon, within a short distance of the nearby homeplace of Jacques 'Jacob' Hamon



Photo of Franklin Theodore Battiste, b 1867, and wife, Margaret Adeline Lewis, taken on their 52nd wedding anniversary. Franklin and Margaret had nine children.

and his wife, Marianne. Pierre and Marguerite grew up as neighbors on the bayou - she was indeed "the girl next door." This beautiful Creole maiden with the dark flashing eyes soon captured the heart of the young Frenchman. In October of 1770, Pierre became the godfather to Marguerite's youngest brother, Pierre. Their childhood friendship blossomed into love and the couple married about 1778, during the Spanish occupation of Mobile. Pierre acquired 623 acres of land in the BelleFontaine area of Mobile County, situated between Deer River (Rio del Gamo) and Fowl River (Rio del Gallina) on the west side of Mobile Bay,

**THREE GENERATIONS OF DIRECT
DESCENDANTS OF PIERRE
BAPTISTE.**

Left: Barbara Jean McNamara
b. 27 Aug 1938 - (Pierre's 42-
granddaughter).

Center: Eva Claudine Lanthier
b. 8 Nov 1912 - (Pierre's 32-
granddaughter).

Right: Pierre Baptiste
b. 1779 - (Pierre's 3-
grandson).



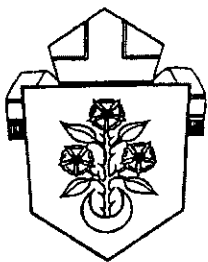
Pierre Baptiste, continued from page 18

where he and Marguerite settled and began their family. Pierre's land was situated amidst the Chaquetasyamace villages (Les Chatas) scattered on the western shore of Mobile Bay, and perhaps he and Marguerite were married in the small Indian chapel located there. Amid the area's neighboring cattle properties, this particular site provided a fresh water Artesian fountain and lush grazing pastures for the cattle, of which Pierre had a large stock. Pierre named his plantation "BelleFontaine".

The first child, Pierre 'Garcon' Baptiste, was born about 1779 and named for his father. When their third child, Jean Pierre Baptiste, was baptized in 1783, the record shows that Pierre's half-brother, Jean Baptiste Baudreau III, was the godfather. Pierre and Marguerite would have five more children, with their youngest child, Jacob Pierre 'Diego Ursan' Baptiste, born in 1795.

During the time of Spanish control, French land owners without property documentation were required to petition the Spanish governor in order to retain ownership of their land. Pierre Baptiste petitioned the Spanish court stating that title to his Bayou la Batre land had been lost during the British occupation and he was the sole heir to Widow Huet's plantation. Pierre was given a grant from Governor General Carondelet on the 22nd of October 1792. The grant required that within one year a road must be constructed and sufficient ground cleared. It was further stipulated that Pierre must occupy the land and continue its cultivation. The requirements were fulfilled as the children of Pierre and Marguerite pitched in and helped their parents work the plantation, just as young Pierre had done some twenty years earlier. As Pierre worked his land on the east side of the river, across the waters on the west side was the

Continued on page 30



CHANCERY

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Archdiocese of Mobile

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7 November 2003

Mrs. Frances Ascraft

8206 Cottage Hill Rd.

Mobile, AL 36695-4953

Dear Frances,

I thank you for sending the copy of the marriage record of John Baptiste Boacheaux & Susanne, dated 3 July 1727. I examined the English language translations of Brother Leprie and even the original handwritten French records. There is a gap from 26 August 1726 to 25 February 1732 in both sets of records. The name of the priest Mathias is the same as the priest who was serving at the church at Fort Condé during that time period. I noticed on page two that the first page was a copy of the original record and, that the copy was transcribed on 28 January 1762. Unfortunately, in the Brother Leprie translations there is a gap between 21 December 1760 to 27 April 1762. I looked also in the book Love's Legacy and noted the same situations. In both Jacqueline Vidrine's book and Brother Leprie's translations there are several marriages that are out of chronological sequence. However, in neither work is the above mentioned marriage listed in the index of either. I will try to think of something else or another location to research for that marriage.

Sincerely,
Richard Chestang
Archivist

John B Boudreau +
Susanne

A copy from the original marriage register of the Parish of Mobile. July 3, 1727.

I a Missionary Priest and Curate of Mobile in the course of my mission and within my jurisdiction on the river Caplene having accorded and dispensed the three bans by the authority which I had received from my Superior and Vicar General the Bishop of Quebec, have received the mutual consent of John Batiste Boudreaux of Graveline now a resident of Caplene, and of Susanne, an Indian, in the presence of John B. Boudreaux Jr. son of the contracting parties, aged ten years, is legitimized by this marriage. There being no objection made I have given them the nuptial blessings, ceremonies with the ordinary ceremonies of the Church.

The following persons witnesseth the said marriage,-

Pierre Baquet, Etienne du Chene, Charles Egon, D.A. La Motte and Joseph Bougron, Christian, who signed.

And P. Benard, of St. Lawrence, Louis Brasillier of Tourengence, who made their marks. In faith of which I have signed the day and year above mentioned.

F.P. Mathias- Curate.

Boudreaux- The Indian Susanne's mark, X

Pierre Benard, his mark X

Louis Brasillier, his mark X

Pierre Baquet

Boudreaux- Tho Indian Susanne's mark, X
Pierre Renault, his mark X
Louis Brasillier, his mark X
Pierre Baquet
Etienne Du Chene
Charles Egon
Prouquer Christian.

I a Capuchin Priest, and Missionary Apostle, now Curate of
Mobile, certify that the present is a true copy of the original.
having been copied word for word from the record. In faith of
which I have delivered it to serve the required will.

Mobile 28th of January 1762.

F. Ferdinand.

Curate.

P.S.

The J.B. Boudreaux who was ten years old when the above
marriage took place, married and had four children.
J.B. Boudreaux, my grandfather was one of them.

*In his will attached he states the son was a boat
30 yrs old in 1750*

1750

- 30

1720

CHURCH RECORDS
MISC.

Genealogy File
DO NOT CIRCULATE

89. 6
FILE
J.E.K.

*an mil sept cent quatre-vingt et le vingt deux de juin a été baptisé
par mon fratrie grand vicar de l'église de l'Acadie missionnaire des
indes et l'apostrophe St Charles Jean Baptiste né le même jour et an.
Des Jean Baudrot et de Marie Baudrot la femme de son oncle a été
baptisée par le même vicar de l'Acadie missionnaire des indes et l'apostrophe
St Charles Jean Baptiste né le même jour et an.*

Baptism of: Jean Baptiste Baudrot - 22 June 1736; born the same day

This baptismal record is an exact copy as it appears among the records of St. Gabriel Church (Acadian records),
St. Gabriel, Louisiana, which are now in the Department of Archives of the Diocese of Baton Rouge.

Joel LaBauve

Reverend J. Joel LaBauve
Vice Chancellor.

10 March 1972

SGA 2
Page 155

JEAN BAPTISTE BAUDROT born June 22, 1736 - baptized the same day. Subsigned
Grand Vicar of the Acadia Missionary at Rectory St. Charles, son of
Jean Baudrot and wife AGATHE De C _____ ? Godparents Albe' Augustin
Herbert and Iam _____ Claire Buidrot.

(Translated by Mrs. Alfreda Dod Henry) Mar. 1975)

ALFREDA DIED JUNE 1975

Beaudreau 353

PROCESSED
GENEALOGY COLLECTION

The Passions of Princes


BASED ON
A TRUE STORY
OF
FRENCH COLONIAL
LOUISIANA

ELOISE GENEST



From the court of Louis XV at Versailles to the Gravelines of the Mississippi Gulf Coast... A vast stage, and many voices from *La Louisiane*.

Written by Eloise Genest

My visit to Mobile during "Founders' Week" in March, 2002, was a timely one in which to showcase my novel, *The Passions of Princes*. Jean-Baptiste Baudreau dit Graveline, celebrated as one of the colony's founders, is also a principal character in my book.

One of the high points of that trip was the time I spent with the Baptiste family at their reunion on March 23rd. Members who had already read my book received me so warmly that I felt I was with family. And, in a sense I was. It turns out we were all descended from Urbain Baudreau dit Graveline.

The Baptiste (also Battiste, Bateaste) family is descended from the ill-starred lovers Jean-Baptiste Graveline Baudreau and Marie Henriette Huet*, who are fictionalized in my novel, where they share a stage with the French King and his mistresses, the southeastern Choctaw and Chickasaw, and the governors of La Louisiane.

The story takes place in the mid-eighteenth century, during the twilight of France's might as a colonial power. Her government is mired in intrigue and self-interest. While religious wars sap at what little vitality remains of his country, a disinterested king allows his mistress to become the virtual ruler of the realm.

I have strived to present an accurate view of the cultural, political, religious, and racial situations unique to this time and place. This is a story that preceeds the birth of our nation. But it is, in every sense, a true story of America.



The Passions of Princes can be ordered directly from the author by sending a check or money order in the amount of \$15.00 U.S. currency to: Eloise Genest (201 Manchonis Ext., Wilbraham, MA 01095). There is no charge for postage. Eloise's email: egenest@krypto.net

Or at the following locations:

Broadside Books, Northampton, MA; 413 586-4235
Edward's Books, Springfield, MA; 413 736-6844
Pam's Paperbacks, Wilbraham, MA; 413 596-3612

The Odyssey Bookshop, So. Hadley, MA; 413 543-7307
Fort Condé Gift Shop, Mobile, AL; 251 208-7304
Arcadian Books, New Orleans, LA; 504 523-4138

Randall Ladnier of Sarasota, Florida has documented the events of their lives in his manuscript, *Jean-Baptiste and Henriette*.

THE PASSIONS OF PRINCES

ELOISE GENEST

GREYROCK

WILBRAHAM, MA.

2001

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Beaudreau 355

Nov 1, 1938 p. 6

The Daily Herald, Biloxi and Gulfport, Miss. Gulf Coast

PAGE

GENEALOGY COLLECTION

REGISTER OF MEMBERS

OF

Society Mississippi Choctaws

MARCH 30, 1914

NAME	Husband or Wife	Postoffice Address	NAME	Husband or Wife	Postoffice Address
Sarah Young Abley, widow	Fritz Abley	Biloxi	Elma E. Courley Hill	Grave Hill	Okolona
Sarah E. Bosarge Andrews	Marion Andrews	Bayou Labatre	John C. Hickman	Unmarried	Mississippi
Minnie Lee Bosarge Andrews	Elmer Andrews	"	Una Hickman	Unmarried	Mississippi
William El. Akridge	Unmarried	"	Oliver Hickman	Unmarried	Mississippi
Clara Bosarge Akridge	John Andrews	"	Eliza Young Holley	Unmarried	Biloxi
Artemia Bosarge Andrews	Joe Arnett	"	Alke Harris Hines	Thomas W. Hines	Miles
Fannie Andrews Arnett	Charlotte King	Ocean Springs	Ada Lee Conerly Hamiter	James E. Stallings	City City
William Frank Bellis	Fannie M. Hickman	Powers	Thomas L. Hester	Murphy Hatten	Florence
Decker J. Bond	Marion Crawford	Wisdom	Matilda Stafford Hatten	Henry Jones	Columbia
Marion Bond	Sarah Johnson	Beatrice	Frances Thomas Jones	John W. Jordan	Hackley
Seth H. Bond	Mary D. Williams	Saurier	Ella Whittington Jordan	Elizabeth Brooks	Gulfport
Jesse H. Bond	Unmarried	McHenry	William P. Knight	Hettie Edwin	Hackley
Stella T. Bond	Unmarried	Bayou Labatre	James Calvin Knight	Norman Knight	"
John Carroll Bond	Anella Johnson	"	Candace Knight	James Knight	Alabama
Russell Bond	Hubert Bosarge	"	Nettie Edwin Knight	(?) Lander	Bayou Labatre
Bessie Goldman Bosarge	Victor Bosarge	"	Carrie Andrews Lander	Ruth Beall	Kieville
Annie Bosarge	Bessie Goldman	"	Leonard W. Lander	Dr. Wm. J. Lankin	Gloster
Oesteline Gerlott Bosarge, widow	Artimese Bosarge	"	Mary Courley Lankin	Charlie Magee	Franklin
Hubert J. Bosarge	Fannie Davidson	"	Mattie Green Magee	Margaret V. Strong	Corpus Christi
Hubert Bosarge	James N. Blackwell	"	Henry E. McLenore	Carrie E. Lenoir	Louisiana
Hubert Bosarge	Allen Blackwell	"	William R. McLenore	Dr. L. W. McLenore	Louisiana
Fannie A. Duncan Blackwell	Denmaris White	"	Laura Patterson McLenore, widow	Unmarried	Louisiana
Gertrude Wood Blackwell	Octave Bosarge	"	Laura L. McLenore	Mary Hunt	Hackley
Benjamin F. Bullock	Shorri Bosarge	"	Dan Magee	Sarah R. Reeves	Shugart
Antelia Fountain Bosarge	Lola Beckham	"	Thomas E. Magee	Sherron Merritt	Bentleyville
Dora Bosarge	Engenia Bosarge	"	Mary Nelson Merritt	Unmarried	Mississippi
John J. Briant	Ethel May Smith	"	James A. McLenore	David M. McLenore	Gulfport
Greene H. Briant	William Brownlee	"	June Wilson McLenore	Allie Williams	San Marcos
Margaret Mitchell Brownlee, widow	C. C. Breland	"	Cl. O. McDonald	William Miller	Biloxi
Elizabeth Hickman Breland, widow	Unmarried	"	Emma Moore Miller	Katherine Kornman	Mississippi
Lydia Whittington Byrd	Una Hickman	"	Ernest Morin	Minnie (?)	New Haven
Mary Emeline Byrd	Phonoe Evelyn	"	O. A. Marsh	L. O. Norton	Canada
Proctor Byrd	Josephine Evelyn	"	Mary Glover Norton	Leah Norwood	New Orleans
Marshall Barber	Josephine Evelyn	"	Elizabeth Williamson Norwood	Unmarried	Texas
Reese Barber	Josephine Evelyn	"	Elizabeth Norwood	John W. Owens	Lyman
Rosa Thomas Barber	Josephine Evelyn	"	Olive Bosarge Owens	Teressa Eward	Endis
Josephine Thomas Barber	Josephine Evelyn	"	Whitten Tace	David Pettit	Lyman
Margaret Briant Cain	Josephine Evelyn	"	Abbie Williamson Pettit	Mary Ella Orr	Oakdale
S. P. Courley	Josephine Evelyn	"	Benjamin F. Pillow	Unmarried	"
Latie Ward Connelly	Josephine Evelyn	"	Maude E. Pillow	Unmarried	"
Thomas B. Connelly	Josephine Evelyn	"	Offie Pillow	Unmarried	"
Mary Calaghan Crayn, widow	Josephine Evelyn	"	Dora Pillow	Unmarried	"
Calvin W. Crayn	Josephine Evelyn	"	Thomas Pillow	Geo. W. Palmer	New Orleans
David H. Cowart	Josephine Evelyn	"	Oran A. S. Palmer	W. F. Rawls	Baltimore
Charlotte Crayn	Josephine Evelyn	"	Margaret Reid Rawls	Joseph Rouse	Chesley
Caroline Crayn, widow	Josephine Evelyn	"	Mary Jane Rouse	Henry Rouse	Nestor
Annebel Sellers Coulter, widow	Josephine Evelyn	"	Mary Wella Rouse	Toney Robertson	Bayou Labatre
	Josephine Evelyn	"	John M. Robertson	Mary D. Hickman	McHenry
	Josephine Evelyn	"	John M. Robertson	Ray Ann Rouse	Saurier
	Josephine Evelyn	"	John M. Robertson		

The Herak, Biloxian swampy
REGISTER OF MEMBERS

OF

Society Mississippi Choctaws

MARCH 30, 1914

NAME	Husband or Wife	Postoffice Address	NAME	Husband or Wife	Postoffice Address
Arath Young Abbley, widow	Fritz Abbley	Biloxi	Elma E. Conerly Hill	Greve Hill	Okolona
Sarah E. Bosarge Andrews	Marion Andrews	Bayou Labatre	John C. Hickman	Unmarried	Mississippi
Minnie Lee Bosarge Andrews	Emmet Andrews	"	Una Hickman	Elizabeth A. Mitchell	Mississippi
William E. Akridge	Daisie Daugherty	"	Oliver Holloman	William Holley	Biloxi
Clara Bosarge Akridge	Louie B. Akridge	"	Oliver Young Holley	Thomas J. Hines	Mississippi
Armenia Bosarge Andrews	John Andrews	"	Alice Harris Hines	James W. Hunter	Louisiana
Fannie Andrews Arnett	Joe Arnett	Ocean Springs	Ada Lee Conerly Hamiter	Mary E. Stallings	Mississippi
William Frank Bellais	Charlotte King	Powers	Thomas L. Hester	Murphy Hatten	Columbia
Decatur J. Bond	Fannie M. Hickman	Wisdom	Matilda Stafford Hatten	Henry Jones	Louisiana
Marion Bond	Mariah Crumwrigt	Watrice	Frances Thomas Jones	John W. Jordan	Mississippi
Seth H. Bond	Sarah Johnson	Saurier	Ella Whittington Jordan	Elizabeth Brooks	Louisiana
Yella T. Bond	Mary D. Williams	McHenry	William P. Knight	Hettie Ewin	Franklin
John Carroll Bond	Unmarried	Bayou Labatre	James Calvin Knight	Norman Knight	Hackley
Russell Bond	Anelia Johnson	"	Nettie Erwin Knight	James Knight	"
Bessie Goldman Bosarge	Hubert Bosarge	"	Carlie Andrews Lander	(?) Lander	Alabama
Amelia Bosarge	Amanda Rhodes	"	Leonard W. Lander	Ruth Beall	Keeville
Hubert L. Bosarge	Victor Bosarge	"	Mary Conerly Lankin	Dr. Wm. J. Lankin	Gloster
Albert Bosarge	Bessie Goldman	"	Matlie Green Mace	Charlie Mace	Franklin
Hubbard Bosarge	Artimese Bosarge	"	Henry E. McLenore	Margaret V. Strong	Louisiana
Fannie A. Duncan Blackwell	Fannie Davidson	Tylertown	William K. McLenore	Carlie E. Lenoir	Texas
Gertrude Wood Blackwell	James N. Blackwell	Kirklin	Laura Patterson McLenore, widow	Dr. L. W. McLenore	Louisiana
Benjamin F. Bullock	Allen Blackwell	Gulfport	Laura L. McLenore	Unmarried	Louisiana
Aurelia Fountain Bosarge	Damaris White	Biloxi	Dan Mace	Mary Hunt	Hackley
Dora Bosarge	Oelave Bosarge	Bayou Labatre	Thomas E. Mace	Sarah R. Reeves	Mississippi
Marshall Bosarge	Sherri Bosarge	Coden	James A. McLenore	Sherrod Merritt	Bentonville
John J. Briant	Lula Beckham	Bayou Labatre	Jane Wilson McLenore, widow	Unmarried	Mississippi
Willie Lester Briant	Eugenia Bosarge	"	G. O. McDonald	David M. McLenore	Mississippi
George H. Briant	Ellen May Smith	"	Emma Moore Miller	Allie Williams	Texas
Margaret Mitchell Brownlee, widow	Mary C. Bosarge	Bonnyair	Ernest Monon	William Miller	San Marcos
Elizabeth Hickman Breland, widow	William Brownlee	Perkinston	O. A. March	Katherine Kornman	Biloxi
Ledia Whittington Byrd	C. C. Breland	Clarence	Mary Glover Norton	Minnie (?)	New Haven
Mary Emeline Byrd	Rueben Byrd	"	Elizabeth Williamson Norwood	L. O. Norton	Canada
Proctor Beall	Unmarried	McHenry	Elouise Norwood	Unmarried	Louisiana
Isaac Bates	Una Hickman	Hackley	Olive Bosarge Owens	John W. Owens	Emils
Rosa Thomas Barber	Florence Erwin	Bayou Labatre	Whitson Page	Teresa Kayard	Lynah
Josephine Thomas Barber	Jeanna Givens	New Orleans	Adelle Williamson Petty	David Petty	Dime
Margaret Briant Cain	Marshall Barber	Hackley	Benjamin F. Pillow	Mary Fita Orr	Caldale
S. F. Conerly	Charles J. Cain	Gulfport	Maudie E. Pillow	Unmarried	"
Lake Ward Conerly	Alie A. Alexander	"	Ollie Pillow	Unmarried	"
E. J. Conerly	Ida M. Freeman	Gloster	Dora Pillow	Unmarried	"
Thomas B. Conerly	Edith Hunch	Bayou Labatre	Thomas Pillow	Geo. W. Palmer	New Orleans
Mary Calhoun Craven, widow	Edith Hunch	Gloster	Ora A. S. Palmer	T. F. Rawls	Hatfield
Margaret Page Clark	Robert N. Clark	Nugent	Margaret Reid Rawls	Joseph Rouse	Cheser
Collin W. Creel	Sandy E. Clark	Gulfport	Mary Jones Rouse	Henry Rouse, Jr.	Nugent
Daniel H. Cowart	Louisa Whittington	New Orleans	Mary Wells Rouse	Henry Robertson	Bayou Labatre
Charlene Glase Clark	Washington Clark	Gulfport	Mary B. Robinson	Tracy D. Hickman	Sanctuary
Anastasia Sellers Connor, widow	Rebba Clark	Mississippi	John M. Robinson	Dorcy Ann Rouse	Bayou Labatre
William Cowart	Maria Connor	Mississippi	John M. Robinson	Unmarried	"

[illegible]

(*) are members of S. M. C. also.

Nature is a hard teacher but she teaches one at once.

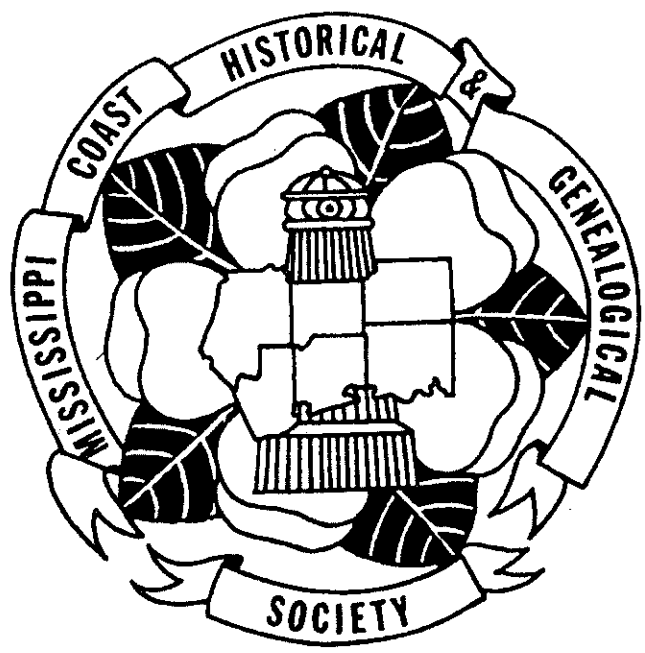
W. D. BROWN, Attorney at Law, Gulfport, Miss.

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EARLY MISSISSIPPI COAST FAMILIES

BOUZAGE BOSARGE FAMILY



Mississippi Coast Historical & Genealogical Society
P. O. Box 513
Biloxi, Mississippi 39533

SPECIAL ISSUE 4 — JUNE 1986
SECOND EDITION — JANUARY 1991

JEAN BAPTISTE BAUDREAU DIT GRAVELINE
A REMARKABLE MAN

Jean Baptiste Baudreau dit Graveline, the third child of Urbain Baudreau dit Graveline and Mathurine Juillet, was baptized on 18 May 1671 in Montreal, Canada. His godparents were Charles Juillet, as proxy for Mr. Jean Baptiste LeGardeur, Ecuyer St. D'Arpentigny, and Dame Widow Louise Bisso, wife of the nobleman, Seraphim de la Talhvu, Lieutenant of the Company of Mr. Du Gu.¹

Jean Baptiste apparently inherited the spirit of adventure from his father, Urbain, and his maternal grandfather, Blaise Juillet. As a young man, he courageously risked his life many times "... for the service of his Majesty, first in the expeditions in which he took part in Canada against the Iroquois, where he always distinguished himself, as well as in the journeys that were made there by sea to take Hudson's Bay and ravage the coasts of Newfoundland...."²

In 1699 Jean Baptiste was one of sixty Canadians who sailed from Newfoundland to Rochefort, France with Serigny. By orders of Pontchartrain, the hardy Canadians awaited the return of Pierre Le Moyne d'Iberville. If Iberville's expedition were successful, the men would be ready for Iberville's second voyage to the new French colony of Louisiana. It did succeed, and they embarked on the LA RENOMMEE from La Rochelle in October 1699, reaching Fort Maurepas on 8 January 1700.

Jean Baptiste remained at Fort Maurepas until the capital was moved in 1702 to a site on the Mobile River, where he then lived at Fort Louis for a time.

Jean Baptiste was the father of two children, their mother being an Indian woman. The parentage of a girl, Magdeleine, and a boy, Jean Baptiste II, is documented, although the exact years of their births have yet to be determined. It is not a proven fact that they had the same mother, but very likely.

Exciting ventures filled the next decade of Jean Baptiste Baudreau dit Graveline's life. In a letter to Maurepas in 1748, Governor Vaudreuil wrote of Graveline, he ".... came here for the settlement of this colony, at which he has always worked steadily, both by the frequent voyages which he has made to France to contract for and conduct people here and by the voyages he has made to Vera Cruz and Havana in order to open a commerce there and to have transported to this country the first purebred horned livestock seen here...."³

On one of his trips to France, Graveline married Suzanne.⁴ In October 1713, Suzanne died while they were living on Dauphin Island.

In 1716 Graveline, together with a group of his Canadian friends, formed a commercial company, leaving Mobile on 10 October with Spain's New Kingdom of Leon as their goal. It was a challenging journey into a territory which was sprinkled with missions, friendly and unfriendly Indians. At one point in

Texas, the French enterprisers were attacked by sixty Indians, who took thirty-three of their mules along with the belongings of the men, and a Spanish mulatress. Eventually, Graveline arrived back in Mobile on 25 October 1717.⁵

By 1718 Graveline had settled on the west side of the Pascagoula River. With the help of Indian and Negro slaves, he farmed and raised cattle on his river plantation, a beautiful place for his children to spend their childhood.

Graveline was not only the ambitious and adventurous man as seen by many historians, but as Governor Vaudreuil personally observed, "... he was one of the most opulent and where by his generosity in assisting all those who asked it of him has merited the esteem and the protection of all decent men ...".⁶

In the 1740's Graveline married his third wife, Martha LaVergne, who was deceased by 1747.⁷

Graveline lost his sight in the 1750's, but not before he unselfishly rendered exceptional service to France. Governor Vaudreuil praised him to Maurepas, saying that he had distinguished himself "... since he has been in Louisiana in the difficult journeys that he has undertaken, both to manage certain Indian nations for us and to suppress the insolence of several others, having marched against them at the head of the militia, of which he is the oldest captain, whenever we have formed an army to fight them."⁸

A will was written by Jean Baptiste Baudreau dit Graveline in 1750.⁹ Eighty years of age at the time, Graveline's tiredness reveals itself, as well as many emotions which can be noted in the words of this good old man. There was despair in his heart regarding his only son, whom he had done so much for over the years. There was also anger with a tinge of bitterness. In past years Graveline had been very compassionate towards his son, aiding him financially, and pleading his cause whenever he was in trouble.

(Translation of will has been copied exactly as found in the Archives.)
This sixteenth day of September one thousand seven hundred and fifty Before the Royal notary of the Province of Louisiana dwelling in New Orleans and in presence of the undersigned witnesses personally appeared John Baptist Baudreaux of Graveline generally residing at a place called "la Bellefontaine" at old Beloxey, who has declared & Said that he is come here expressly to arrange & finally adjust his affairs temporal as well spiritual, having appear'd to us this day in good health & enjoying sound mind & memory being nine O'Clock in the morning & he was of a very advanced age, that fearing to be overtaken by death in (xxx paper worn out) remote from all assistance he wou'd wish to put in order a sufficient portion of his wor'dly affairs whilst he is of sound mind, he has said & declared to us that he is born in Montreal in Canada & that he is in this Colony since the year one thousand Seven hundred, that he came to this Colony with Mr. Biberville & that he believes that out of a hundred who came with him he is the only living person; that having had carnal communication with a Squaw of the Indian Nation (a daughter of a great Chief) he had a son who is about thirty of age at this present time which compelled him under this consideration to marry the Said Squaw (or Indian Woman) in presence of our Mother the Roman Catholic & Apostolic holy Church as acting the

part of a true Christian with the intention of doing a good part to his Son (paper worn) named John Baudreaux, but that the severe language & bad conduct which his Son has this day shewn to him, he is under the necessity of disinheriting him, having even attempted his life many times by putting his fist upon his throat, threatening to kill him, & other menaces calling him an old Buggar & only seeking daily his destruction & all his aim tending to his total ruin as he has done to the present time, having render'd him considerable injury, being vex'd to see him yet on this earth to be able to enjoy & consume the little property which remains out of the unfortunate wreck which he has prevented him consuming, that as he has a God-Son named John Baptist Brasillier Son of Bayou of St. John to him he has infinite obligations, assisting him in all his necessities, & aiding him in everything, without whom he wou'd undergo a miserable death, having no other means than to stay with him as his unfortunate Son never comes to his house but to pillage him & threaten his life which compels him this day (not wishing to place his unfortunate Son in the hands of Justice as he cou'd do) to abjure him as his Son-he wishes & desires that the said Brazillier Junior, his God-Son be & remain his general Legatee & enjoy generally all his property that he may have either in this Colony or elsewhere without (for sufficient reasons) the said John Beaudreaux interfering in any manner whatever, looking upon him as a miserable wretch who does not deserve all the property that he has made for him since he came into the world no more than his wife who has ill treated him & does daily misuse when she has an opportunity of doing it-both of them are unnatural & without any Sentiment of Christianity-breaking & annulling by the present all other Wills or Codicils that he may have before made, wishing & desiring that the present only remain in force notwithstanding the want of formality which might be requir'd in regard to the disinheritance of the said John Beaudreaux wishing for this reason that the present be in the place of a declaration in justice to the repugnance he feels in letting his said Son perish though unworthy of being such, leaving moreover to God the Father Almighty to punish him according to his merits of Divine Providence does not his conscience beseeching the Lord to be pleased to convert him without which he will despair of his coming to a good end, That as he has before made some Gifts in writing, he declares them null, & void, that it was piece of weakness on his part to sign deeds of gift, & he desires that the present instrument only remain to be executed according to its form & tenor, not regarding from henceforth the said John Baudreaux no more than his Wife & their Children but as a degenerate race, having never merited any of the attentions which he paid to them, whose names up to the present day only tended to his total ruin by the frequent pillage they made of him, & with which they never profited, occasioned by their great dissipation & especially Beaudreaux's who is confirmed in every vice & all Sorts of Debauchery as he is well known unfortunately for him by the whole Colony, begging besides of his General Legatee-in whose favor he bequeaths his property at his decease, & to pray to God for the repose of his Soul, which he leaves to his prudence & generosity whilst he knows his goodness which is all he has said & repeated after several amendments without wishing to increase or diminish anything, it being

his last Will & Testament which had been read to him in presence of Augustin Chantation Clerk of Lenormant, huissier audianier witnesses here dwelling & which he has read to them having well understood it & that it is his last will without making any alteration in it & has sign'd it as well as Beaudreaux. Chanlason Lenormant & the undersigned notary Renner Notary

End of Will

Seven years later, in 1757, Jean Baptiste II was put to death on the wheel by order of Governor Kerlerec.

Even though Graveline used strong words in his will about Jean Baptiste II, for his son to come to such a tragic end must have been to him one of the saddest days in his long life.

Alas, Jean Baptiste Baudreau dit Graveline died about 1762, most likely on his Pascagoula River plantation. What a wonderful heritage he has bequeathed to his descendants. A remarkable man indeed!

NOTES

1. Quebec Archives, Research of Robert Graveline.
2. Dunbar Rowland and A. G. Sanders, Revised & Edited by Patricia Kay Galloway, Mississippi Provincial Archives Vol. IV, pp. 321-322 Document 73, Louisiana State University Press.
3. Ibid.
4. Jay Higginbotham, article in Descendants, Spring 1981.
5. Jean-Baptiste Bernard de La Harpe, trans. by Joan Cain & Virginia Koenig, edited by Glenn R. Conrad, The Historical Journal of the Establishment of the French in Louisiana, USL History Series, pp. 100, 103, 104, 105.
6. Revised & Edited by Patricia K. Galloway, Ms. Prov. Arch. Vol. IV pp. 321-322.
7. Jay Higginbotham, article in Descendants, Spring 1981.
8. Revised & Edited by Patricia K. Galloway, Ms. Prov. Arch. Vol. IV pp. 321-322.
9. Research by Darrell Helton, National Archives, Washington, D. C. Reference Division D Miss. Item 126-Vol. 203, pp. 473-474.

Jean Baptiste Baudreau dit Graveline was the grandfather of Catherine Louise Baudreau who married Joseph Bouzage.

Beaudreau

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GENEALOGY COLLECTION

See: MCHGS, Volume

Little Girl From La Rochelle - by Mary Akinson. This article features Marie Catherine Vinconneau, the wife of Jean Baptiste Baudreau II. Her journey to the Louisiana colony is documented as well as her parents. Her mother's second marriage was to Joseph Simon dit LaPointe.

Estate papers for Marie Catherine Bodero, the Widow Baudreau can be found at the Mobile County Courthouse in the old series, Spanish Records, Document 12. In French and Spanish, 12 pp. List slaves freed at her death, with country or origin listed.

The Descendants - The Journal of the Urbain Baudreau Graveline Genealogical Association, dedicated to the history and genealogy of the forebears of the Jean Baptiste Baudreau dit Graveline of the Pascagoula River. Covers all ancestor research back to late 1500's in Canada and France. Back issues available from UBGGA, Post Office Box 905, Palmer, MA 01069. Two issues per year.

Jean Baptiste and Henriette - A Creole Tragedy by Randall Ladnier. Actual documents joined by some speculation to give the story a probable but fictional format. The documents are from authentic French and Catholic records. Jean Baptiste is son of Graveline and Henriette is a Huet from the Mobile coast.

Superior Court, 3rd District of Perry County, File Drawer 15:

E. Lewis & Wife Margaret vs John Baudreau. 42 pp. Miss. Dept. of Archives and History. (Also Jackson County Archives, Pascagoula) Concerns alleged squandering of assets of Jean B. Baudreau III by his son, the defendant. Enlightening for later Baudreau families.

The Journal - Tricentennial Edition, December 1999 - The Journal of the Jackson County Genealogical Society. A must for any descendant of all early French and some English families. This special issue is \$20.00. Yearly dues are \$30.00

The French Colonial Period 1699-1763: The History, Land and People. Special Edition, Volume 35, 1999 by the Mississippi Cost Historical & Genealogical Society, Post Office Box 513, Biloxi, MS 39533. 103 pp, includes submitted articles from various French families, including New France Baudreau ancestors, Widow Baudreau's estate, Jean B. Baudreau III's family story, Graveline's will, and other early history and genealogy. Another volume concerning the English Period will follow.

Else - Include the Nicaise book by Placide Nicaise and all of Brother Jerome's books; also I don't have the reference for Little Girl from La Rochelle by Mary Adkinson, but it is in one of the MS Coast journals. Actually we also should include both French journals, Sauvolle and Ibervilles in print & any other basic well documented books.
You and John and your families have a Blessed Thanksgiving! Love you, Betty

Bibliography and location of articles in print concerning the descendants of
Jean Baptiste Baudreau dit Graveline

Families include Baudreau, Seymour, Bang, Ladner, Bosarge, and many other coast families
of the present-day Jackson, Harrison and some Hancock county families

The following books/source articles are all well documented for the early French families, with
footnotes and sources.

BOUZAGE BOSARGE - The Bosarge family connection that holds the early documentation of
both Bouzage and Baudreau families back to France. As far as I know, no new research has been
done and is in print on these two families. Author is Mary Adkinson of Biloxi and is available
for purchase from the Biloxi Library. Not indexed

LADNER ODYSSEY - Over 700 pages, this book chronicles all Ladners, Bouzages, Seymours,
and other connected families from the LADNER immigrant and involves all the other families
mentioned above. Not indexed. Author is Nap Cassibry of Bay St. Louis and is available for
purchase from the Biloxi Library.

OLD MOBILE - by Jay Higginbotham. This book sets the stage for all these connected families
through ancestry of Jean Baptiste Baudreau dit Graveline. Also includes other families from
Mobile that has Jackson County descendants such as Rochon, from whom the Wells and
Demouy families descend, and Joseph Simon dit LaPointe from whom the Krebses, Delmases
and their related families descend.

Individual monographs submitted to local journals:

Mississippi Coast Historical & Genealogical Society, Biloxi, MS:

These articles are constructed from actual French documents and Catholic records.
See: MCHGS Volume 17, Number 2, June, 1981:

The Indian Connection Among Gulf Coast Families, by Brother Jerome Lepre, S.C.
This article covers Noatimah and the Ladner & Moran connections. 12 pp.

Who Was Living on the Gulf Coast Two Hundred Years Ago? By Gloria Moran.
This article covers the Moran and other related families mentioned in all the references
above. 6 pp.

A Lady Undaunted - Marie Martha Paquet, by Brother Jerome Lepre. Descendants of
Jean B. Baudreau dit Graveline through his daughter Magdelaine. These families include
Bang, Lewis, Gargaret, and others. 13 pp.

The Descendants



Vol. 8, No. 2

Autumn 1987

THE OFFICIAL PUBLICATION OF THE URBAIN BAUDREAU GRAVELINE GENEALOGICAL ASSOCIATION, INC.

Our French Ancestors Come To North America Why Urbain Came

By Robert Graveline

The reasons and the circumstances which caused these ancestors to colonize in the United States and Canada.

Part I

The remarkable story of why Urbain came to North America, had been assembled by a group in LaFlèche, France, known as the Company of Associates-Friends of Montréal (La Compagnie des Associés-Amis de Montréal). (1) Their document, **LaFlèche et Montréal**, provides an accurate but limited account of the causes, since its intent is to focus on the foundation of Montréal rather than the events and circumstances which affected the colonists, such as Urbain Baudreau Graveline.

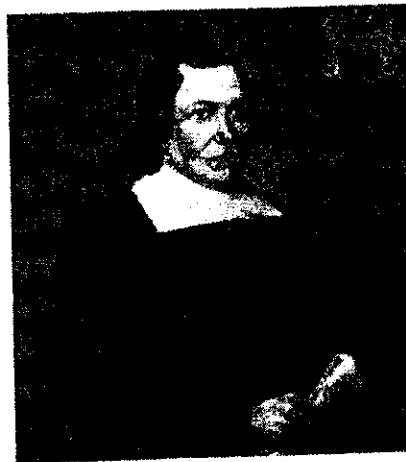
Fortunately, there exists other documentation which sheds light on a variety of events leading to Urbain's arrival in Montréal.

Among the leading persons instrumental in organizing a company to settle Montréal were:

Jerome Le Royer de la Dauversière; Fr. Jean Jacques Olier of Paris and Jeanne Mance of Langrès. (2) There were others, of course, who because of their wealth and financial support, were also important such as the Baron de Fancamp and a lady also of nobility known appropriately enough as Madame de Bullion.

Jerome Le Royer de la Dauversière

Our story begins with this man who is credited most with having conceived the ideas and organized the expedition which led to the colonization of an island in the St. Lawrence River now known as Montréal. It was so called because the discoverer of Canada in 1535, Jacques Cartier, was so impressed with the mountain's majestic and regal



Jerome Le Royer de la Dauversière
Founder of Montréal

appearance, that he called it the regal mountain or in old French: Montréal.

Jerome Le Royer was born on March 18, 1597 in LaFlèche, France, a small city 155 miles southwest of Paris in the department of Sarthe, formerly known as the province of Maine.

Jerome's parents originated from Brittany. In fact, many of LaFlèche's inhabitants were originally from both the provinces of Brittany and Normandie.

He was a ranking student at the Royal College of LaFlèche which was staffed by Jesuit priests. It was the Jesuits who served as the first missionaries in Canada, beginning with the founding of Québec City in 1632, Trois Rivières in 1634 and then Montréal in 1641.

After Jerome's graduation from college, his father died. He succeeded him as tax collector and soon thereafter, was given the title of Magistrate by King Louis XIII.

He and his brother were known not only for their intelligence, but also for their capabilities. This became even more evident when early in their

careers, they acquired much property and became successful in business.

It was during this period of Jerome's life that the King bestowed on him a title of nobility. To his name Jerome Le Royer was added de la Dauversière, taken from the name of lands he owned in a nearby parish.

He had, meanwhile, married a pious woman, Jeanne de Bauge. They had two daughters and three sons, two of whom became priests; the two daughters entered religious life as nuns.

Because of a religious and orderly way of life in a small city with eleven churches, the evolvment of his character was such as to prepare him for an unusual mission. As an attentive family man, an efficient public servant and a devout Christian who lived a regular and simple life, he experienced an extraordinary phenomenon on February 2, 1630. While in the church of Notre Dame at LaFlèche, following a mass in observance of the Purification of Our Lady, he heard an imperative voice ordering him to found a religious order of nuns under the patronage of St. Joseph for the service of the poor and the sickly. Then he was instructed to establish a colony on the Island of Montréal in Canada, as well as a hospital to be staffed by the religious order he was to organize. The voice he heard added, "The Holy Family must be particularly honored on that Island." This is why the colony was named "Villemarie," and the militia which Urbain later commanded was to be named the Holy Family Militia.

Later that day when Jerome returned home, he told his family what had just happened to him. It has been chronicled that his family gave their en-

(1) Aux Editions Fléchoise.

(2) A small city 172 miles east of Paris (present day population 52,200).

Continued on page 3

Our French Ancestors Come To North America Why Urbain Came



Continued from page 1

thusiastic support and agreed that very day to consecrate themselves in devotion to the Holy Family.

The Extraordinary Project

The first person having been surprised by the calling was Jerome himself. After all, he was only a layman, an ordinary public servant, father of five children, financially comfortable but without wealth and now, he was being asked to accomplish what was usually expected of a wealthy organization; to form an overseas expedition. The organization of a religious order is usually the province of people in religion and in this instance, it was for the colonial missions an even riskier project. There was also the question of the foundation of a hospital, a difficult task even in one's own community, but here it was to found a hospital overseas in primitive lands. It was, he thought, a heavy assignment, more suitable for a government than for a simple individual. The very thought of establishing a hospital on an unexplored island and in an unknown country inhabited by savages, far across the Atlantic Ocean, would take a monumental effort of miraculous proportions.

Also to be considered were his responsibilities as a family man. Could he rightfully and morally reduce his personal assets to assist such a project at the expense of his family's comfort and wealth? Certainly, these were difficult decisions to make, even though he had received support from the members of his family.

He decided he should consult his

spiritual adviser, Fr. Chauveau (3), whose judgment on the matter demonstrated wisdom: "This project is unrealizable and extravagant." He forbade his penitent to consider it any further. (4)

Yet, despite the obstacles which humanly appeared insurmountable, they were overcome, one after the other, in the course of subsequent events.

Jean Jacques Olier, Priest

Strange as it may seem and all while this was happening to Jerome LeRoyer in LaFlèche, a similar incident was taking place in Paris, to a very young priest, Jean Jacques Olier, 28 years of age. He was later to become the founder of the seminaries of St. Sulpice in Paris and Montréal.

"Judged by his engraved portrait, his countenance, marked both with energy and intellect, was anything but prepossessing. Every lineament proclaimed the priest. Yet the Father Olier has high titles to esteem. He signalizes piety, it is true, by exploits of self-mortification; at the same time, he was strenuous in his efforts to reform the people and the clergy. Furthermore, he was known to be zealous for good morals." (5)

Those who visited Paris since World War I are perhaps familiar with the famous café known as the Café Aux Deux Magots. Following World War I the café was frequented by famous American writers, e.g. Ernest Hemingway, Henry James, Gertrude Stein, etc. Next to the Café Aux Deux Magots, on the lovely beautiful St. Germain

Boulevard, is located the beautiful ancient and medieval church known as St. Germain des Prés. "It was in this church while he was praying that Olier, like de la Dauversière, thought he heard an inner voice saying that he was destined to be a light to the Gentiles. It is recorded as a mystic coincidence attending this supposed miracle, that the choir was at that very time chanting the words, *Lumen ad revelationem Gentium*"; translated from the Latin, it means: light for the revelation of the people. (6)

What all this suggests to the believer is that these occurrences to de la Dauversière and to Father Olier were miracles; non-believers might interpret this as having been merely coincidences and the possibility that both may have read articles concerning Samuel Champlain's explorations in North America, which were in wide circulation in France at that period.

Yet, even Francis Parkman, the son of a Unitarian clergyman, expresses a sense of astonishment at these dual occurrences.

"While Father Olier sat there praying in the church, an inner voice told him that he was to form a society of priests and establish them on an island called Montréal, in Canada, for the propagation of the true faith; writers of old and recent times assert that, while both he and de la Dauversière were totally ignorant of Canadian geography, they suddenly found themselves in possession, they knew not how, of the most exact details concerning Montréal, its size, shape, situation, soil, climate and productions." (7)

"Olier had long dreamed of founding a new order of priests, and in later years, his Gentlemen of St. Sulpice were to become Seigneurs of the Island." (8)

These priests were to become known as the Sulpicians and it was they who founded the Seminary of St. Sulpice in Paris, the Grand Seminary at Montréal and the College of Montréal. Many other seminaries and colleges were later founded in the United States and Canada by these Sulpician priests.

(3) Fr. Chauveau: The family name of Urbain's mother was Chauveau. Could it be that they were related; if so, was this perhaps the reason for the recruitment of Urbain.

(4) LaFlèche et Montréal] Jérôme LeRoyer de la Dauversière, 1947 Ed., p. 9.

(5) Francis Parkman, p. 189.

(6) Ibid.

(7) Jenkens, Kathleen, Montreal, p. 15.

(8) Ibid.

notably St. Mary's Seminary in Baltimore, Maryland and The Sulpician Seminary of the North West in the state of Washington.

The Project Begins

Meanwhile, De la Dauversière pondered the revelation he had received, and the more he pondered the more he was convinced that it was a sign from God.

At the suggestion of the skeptical Fr. Chauveau, his spiritual adviser, De la Dauversière confided the story to a wealthier gentleman of LaFlèche, the Baron de Fancamp, who became so interested, that he contributed the large sum of 20,000 lbs.* to get the project started.

The two then set out for Paris to find some means of accomplishing the task. From Paris, Jerome went to the neighboring Chateau of Neudon which overlooks the valley of the Seine not far from Paris. Entering the gallery of the old castle he saw a priest approaching him. It was Olier. Now it has been told that neither of these men had ever seen or heard of the other, and yet, says the pious historian, "Impelled by a kind of inspiration, they knew each other at once, even to the depths of their hearts, saluted each other by name and ran to embrace each other, like two friends who had met after a long separation." (9)

After the two had planned their strategy, they approached wealthy persons, relatives and acquaintances and much to their amazement, collected the sum of 75,000 lbs., which for the 17th century was an enormous sum of money. Everything it seems began to miraculously fall into place.

The next obstacle was to obtain permission or title to the land on the island of Montréal which had been previously granted by the King of France to a commercial company known as The Hundred Associates. The leader of this company was a person by the name of Lauson who, it is said after being diplomatically approached, transferred not without the difficulties of greedy men, title to the new enterprise while retaining some reservations for land on the western edge of the island. (10)

The confirmation of these grants was obtained from the King of France; Dauversière and his companions had now become the Lords of Montréal.

Paul Chomeday

The Company of Associates-Friends of Montréal, as the new company for Montréal was now known, needed a leader to take charge of the forty men recruited and to direct the operation. They realized that upon their selection

of a leader, hinged the success or failure of their plan. In addition to assuming charge of the preparations already under way, he must as resident governor of the Island be endowed with administrative ability and moral integrity of a high order. This was to be Paul de Chomeday, Lord of Maisonneuve, who was a veteran of military service as well as being a devout and valiant gentleman. He is said to have loved his profession of arms and wished to consecrate his sword to the Church.

The piety of the plan's design, "the miracles" that inspired it, the adventure and the peril, all combined to charm him. His sudden enthusiasm compelled him to embrace the enterprise.

His father's opposition he overcame and met him with a text of St. Mark: "There is no man that had left house or brethren or sisters or fathers for my sake, but he shall receive a hundred-fold." (11)

Jeanne Mance

Women of France in the seventeenth century played a more active role in



Jeanne Mance

The Heroine of Montréal caring for Indian infant.

the social life of their country than was found in other European countries. It could be observed that the feminist movement had arrived three centuries earlier in France; therefore, we find that among the nobility and in an emerging middle class, that women were being educated and assuming leading roles in the social, literary and religious welfare of the community and thus, we find the next important character in this story to be in the person of our future heroine: Jeanne Mance.

All while Olier and Dauversière were busy organizing for the new colony at Montréal, unusual events were occur-

ring elsewhere, especially in the life of Mlle. Jeanne Mance who was born in a noble family and in 1640 was 34 years of age. She was born at Nogent Le Roi near Chartres 90 miles southwest of Paris, the second child in a family of 12, of 6 girls and 6 boys.

But yet at only the tender age of 7, her biographer tells us with admiration that she bound herself to God by her vow of perpetual chastity.

"Hers was a family of honorable traditions, with a spirit of rectitude. This combined with the inherent sincerity of the bourgeois class of France and strongly in support of an ardent Catholic faith," developed a strong leadership character. This character she would need to overcome the multitudinous obstacles she would have to encounter later in the colony at Montréal. (12)

She, like many others of that period, had read articles about Canada, the Indians and occasionally the exaggerated adventures of those earlier adventurers who had sailed up and down the North American coast, such as Samuel Champlain had done in the early 1600's.

Because of an inner compulsion to learn more about Canada and its pagan Indians, she went to Paris to consult friends and take the counsel of certain priests. At Paris, Father St. Jure, a Jesuit, assured her that a vocation to Canada was, past doubt, a call from heaven. Meanwhile, Father Rapin, a Recollet Priest, spread abroad the fame of her virtues and introduced her to many ladies of rank, wealth and zeal. Then, being well supplied with money for any class work to which she might be summoned, she journeyed to La Rochelle on horseback or stage-coach where ships were to sail from New France. (13)

La Rochelle was a busy port in the 17th century. It remains a delightful place to visit even today, especially

* The value of a French pound at that time was quite respectable, more than double the value of the current French Franc. It had a purchasing power 5 times more than one present American dollar or in this case approximately \$100,000.

(9) Father Faillon, *Histoire de la Colonie Francaise*, I, p. 390.

(10) "Additions of the Royal Ordinances," Chap. 1, pp. 20-26 (Quebec, 1854).

(11) Father Faillon, "La Colonie Francaise," I, p. 409.

(12) Daveluy, Marie-Claire, Jeanne Mance, p. 20.

(13) Ibid.

(14) Breault, Gerald J., *The French Canadian Heritage in New England*, Hanover, NH, Union Press of New England, 1986.

Our French Ancestors

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in the summertime when it becomes a favorite of tourists. (14)

LaRochelle was a citadel of Protestantism in the sixteenth century, until the revocation of the Edict of Nantes in 1685 by King Louis XIV and as a consequence of which Huguenots (French-Protestants) lost their political equality. It was for this reason that many of them left for North America where they founded many cities, of which New Rochelle, New York is one.

To protect the port from invasion of the British fleet and their intent to assist the Huguenots, Cardinal Richelieu had a fort constructed to protect the inner harbor. Two towers of the fort still remain as symbols of old La Rochelle.

"Not far from the docks stand the magnificent city hall, the cathedral and numerous stone buildings, marvelously preserved and appear now as they did 300 years ago, when many colonists passed here on their way to America."

The Musée du Nouveau Monde (The Museum of the New World) was inaugurated in 1981, on Rue Fleuraise, which contains many exhibits revealing LaRochelle's involvement with Canada in the seventeenth century. However, perhaps the most enduring memories of this age are the thousands of pebbles, once carried as ballast in the holds of French vessels returning from Canada, with which Rue de l'Escale is now paved."

On the date of her arrival at La Rochelle, Jeanne Mance entered the church of the Jesuits and there she met Dauversière coming out. "Then," says her biographer, "these two persons who had never seen or heard of each other, were enlightened supernaturally, whereby their most hidden thoughts were mutually made known, as it had happened already, with Father Olier and the same Jerome LeRoyer." (16)

What a strange and remarkable meeting because Dauversière had a dream that he was to found a hospital and to organize a group of religious nuns to direct it; now here appeared Jeanne Mance the person who was to accomplish just this very objective.

When the ship set sail on May 9, 1641, Olier, Dauversière and Fancamp remained at home, as did also the other Associates with the exception of Paul Chomedey de Maisonneuve and Mlle. Mance.

In the following February, an impressive scene took place in the church

Massachusetts Picnic - 1987

Although it "rained cats & dogs," one would never have noticed it from the spirit of those who attended one Sunday last September. "Oui il mouillait en cuvet." Chaired again this year by Blanche Reen, she was well assisted by her son Dr. David Reen, our auditor.



Leo Graveline & sister
Jeanne Griffin.



Charlotte Cavanaugh &
cousin Elaine Garbin.



President Bob, Dorothy Du-
quette, Theresa Cote, Dianne
LaFramboise.



Chairpersons Blanche with son,
Dr. David Reen.



Glenn charmed
'em all



Donald, Mary, Henry & Doris
Graveline, Ernestine Ethier.

of Notre Dame at Paris. The Associates, at this time numbering about forty-five with Olier at their head, assembled before the altar of the Virgin and by a solemn ceremonial, consecrated Montréal to the Holy Family. Henceforth, it was to be called "Villemarie de Montréal." (17)

(15) Ibid.

(16) Father Faillon, "Vie de Mlle Mance," I. 3. (Cited by Francis Parkman, Jesuits in North America).

(17) Fr. Vimont S.J. letters, 1642, p. 37.

Part II TRAGEDY STRIKES IN URBAIN'S FAMILY

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New Director Elected

James C. Gravelin of Bay City, Michigan, was elected to the Board of Directors at the Association's biennial meeting at Bermuda last October 10. He was nominated by his fellow Michigan cousins, John E. Graveline of Gladwin and Emerson Gravelin of Drayton Plains, formerly of Locust Valley, N.Y.

His election was unanimous in recognition of his dedication and sup-

port of his relatives and our Association. Every year Jim organizes the Michigan picnic with the regular assistance of the Bay City clan of members. We are proud to have his enthusiasm and concern for the future of UBBGA.

Jim replaces Marcel Graveline of Manitoba who passed away earlier this year, and who like Jim has shared a strong interest in the family history.